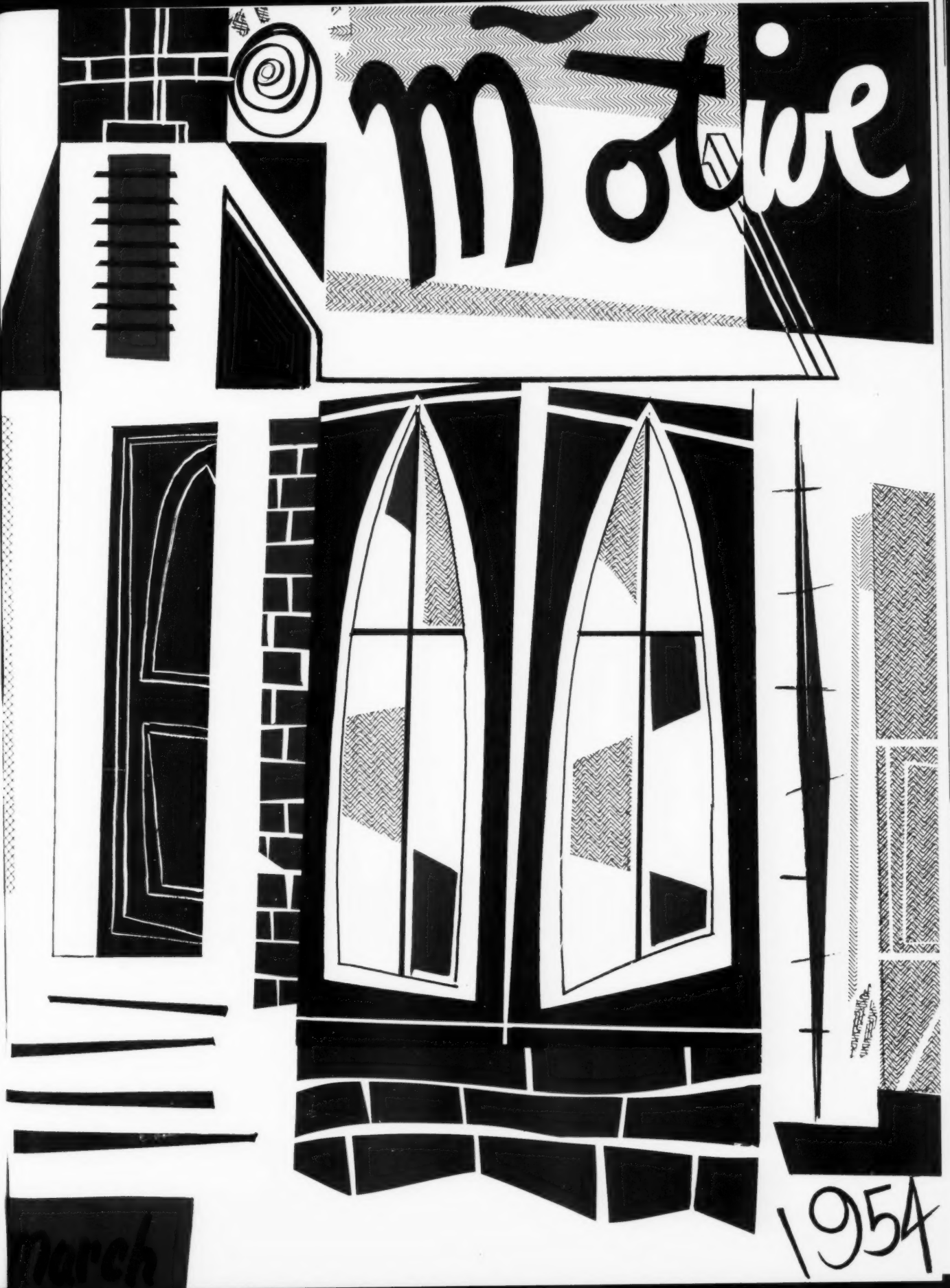


motive



march

1954

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The cover design is by an old *motive* contributor and former member of its Campus Editorial Board, Jim McLean. He is now associate pastor of the Broadmoor Methodist Church, Shreveport, Louisiana. Jim did not say what you are supposed to find in this design, which delegates to the Lawrence Quadrennial will recall as a part of the *motive* display in the Student Union. We will have to use our imaginations!

conscious

Sometimes I am conscious that my actions flow from the will or the wills of others. It may be because I am trying very hard to please others even at the cost of what may be very precious deep within me. Subtle indeed is the temptation to be pleasing in the sight of others—to be “all things to all men” is the phrase the apostle uses. This is both disturbing even as it may be rewarding.

Sometimes I am conscious that my actions flow from a will that is my own. There are decisions that are my decisions and mine alone. Again and again, such decisions may not arise out of my own sense of values or even of truth but may spring from the intensity of my own desiring or my own felt need. When I am more myself and I look upon my actions, something in me denies the integrity of the thing I have done. This does not happen with great frequency but when it does, the night is very dark indeed.

Teach me Thy will.

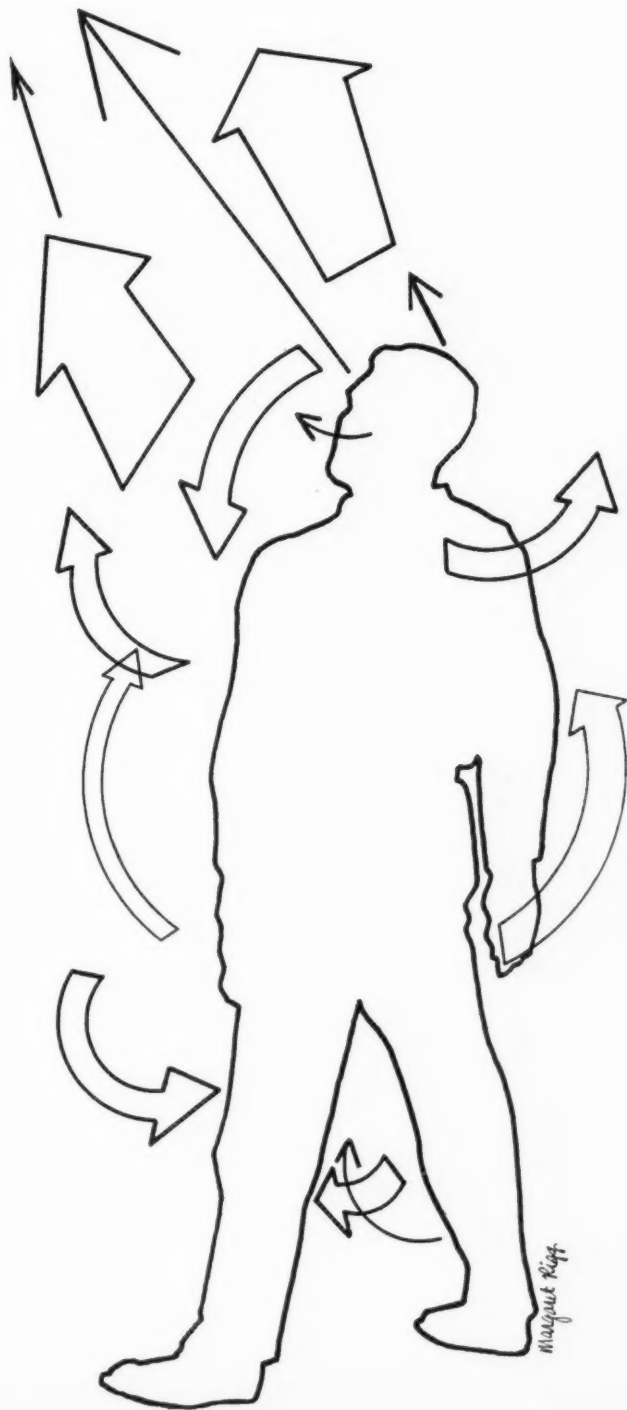
Teach me to dig deep enough within me to strike the mainspring of Thy life that flows through me that I may discover Thy will for my living even as for my life.

I seek this that I may be whole in my inward parts and that there may be no conflict between the good I see and the good I am.

Thus no conflict between my inner and my outer.

Teach me Thy will, O God!

—HOWARD THURMAN



Emil Brunner

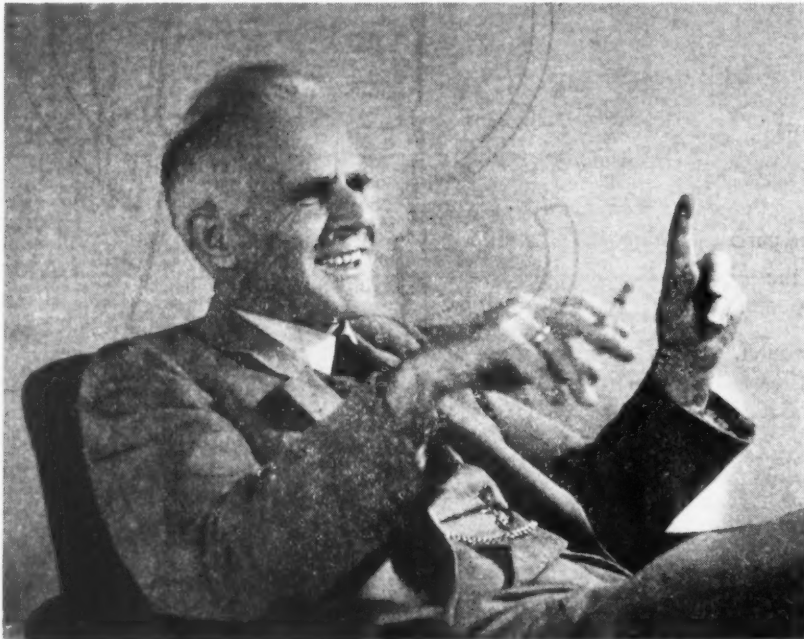
Theologian With a Mission

by J. Robert Nelson,
Secretary of the Commission on Faith
and Order, World Council of Churches,
Geneva, Switzerland

This is the second article in a new series designed to bring to *motive* readers "profiles" of leading Christians who are deeply influencing our world today.

Dr. Emil Brunner, eminent Swiss theologian, recently joined the faculty of the new International Christian University near Tokyo.

The Associated Press



WHEN most of us approach the age of sixty-five we will be increasingly attracted by the comforts and assurances of a good home, close friends, financial security, and grandchildren within easy visiting distance. Should a few of us attain such a degree of prominence that we are numbered among the world's three or four leaders in our profession, we would probably welcome no invitation to leave the scenes of our triumphs, unless . . . unless there should dwell in us such a cogent zeal to serve Jesus Christ that no personal considerations could prevent us from seeking opportunities to extend the range of that service.

Emil Brunner, the eminent Swiss theologian, saw his opportunity opening in Japan. And rather than bask contentedly in the warmth of commendations and honors he had earned as one of the leading Christian think-

motive

ers and teachers of the world, he left behind his home, library, professorship, civil prestige, friends and family.

His decision to teach in the new International Christian University in Tokyo was perhaps not so dramatic as Albert Schweitzer's renunciation of civilized comforts in favor of the dangers of the African jungle, but it was of like kind. Schweitzer chose to bear witness to Christ through medicine and surgery. Brunner brings the healing Word of Christ through teaching and preaching. Before departing for Japan in the summer of 1953, he declared, "I wish to spend a few of the last years God will give me on the missionary battle front. Only one thing matters—to bring to Christ in the Far East a host of disciples as numerous, and above all as strong and obedient in the faith, as can possibly be achieved."

Who is this man? What has been his influence upon Christian people of the world during the past forty years?

His native city provides a parable. Situated at the end of a large lake, with hills or mountains on every side, Zürich is one of Europe's beautiful old cities. At least, it is in summer. When winter sets in, the city is shrouded in cold fog, and the lack of visibility, day after day, makes one think the world is confined to these few square kilometers. On certain days, however, there are little signs placed around the city, reading "Uetliberg hell." This does not mean damnation for anyone. It means in German that the Uetliberg, a nearby mountain, is "clear" of fog. Then the people of Zürich swarm out to ride the train or hike up the mountain to see the almost-forgotten sun again, and to behold the marvelous view of distant Alps to the south and hills rolling toward Germany on the north.

AS professor of theology at the University of Zürich, Brunner has never been isolated by the fog, nor has his thinking been at all foggy. On the mountaintop he has continually looked out upon the whole world as the sphere of Christ's Church, and the vast home of men and women who



Dr. Brunner and his wife talk with ICU President Hachiro Yuasa shortly after their arrival in Japan.

need to hear the Gospel spoken with the clarity of mountain air.

From the *gemütlich* study of his home have proceeded the manuscripts of dozens of major theological volumes, booklets and articles, to be translated and distributed throughout the world. When American Christians often talk about "the divine-human encounter" or "the divine imperative" or "man in revolt," they are demonstrating the power of the very titles of his books to secure a place in our vocabulary. It is impossible to estimate how many students have been helped to a deeper understanding of Christian theology by the reading of his books, or how many persons of ordinary education have learned to know God's work of creation and redemption as they have read his simple little book, *Our Faith*, which has already been printed in twelve languages.

It is quite safe to say his influence upon English-speaking Christians has been as great or perhaps greater than upon those whose mother tongue is German, which is his own. This may

be because the central thrust of his teaching is more relevant to the theological problems of British and American than of Swiss or German Christians. For much of his intellectual ability has been concentrated in a lively offensive against the nonbiblical, man-centered, idealistic and mystical religion which reached its height in Europe and America when Brunner was a student and continues to be a hindrance to the faith which is essentially Christian. Such religion has been regnant especially in Anglo-Saxon Protestant churches, while Christian thought on the Continent has not drifted so far from its biblical and historical moorings.

Brunner's position is frequently and erroneously identified by those who do not read his books with that of his fellow countryman, Karl Barth, of Basel. The logic of "guilt by association" then takes effect; and deprecators of Barth are happy to tar both men with the same brush of "neo-orthodoxy," thus consigning them to outer darkness. Brunner's theology, just because it is vital, is controversial.

But he would rather be attacked, scolded or praised on account of his own ideas than of Barth's. The fact is, only for the period of 1919-1929 did the two Swiss theologians make common cause. They quarreled sharply soon thereafter over the fundamental questions of the continuance of God's revelation in history and of man's given capacity to receive the divine revelation. And for more than twenty years there have been serious theological differences between them. Whoever throws stones or orchids at Brunner, then, must not think that he may hit Barth as well. And as for the neo-orthodox label, it is acceptable only if it designates a fresh attempt to proclaim and interpret the substantial witness of the Bible to Jesus Christ as the crucified and risen Lord, with respect to modern thought forms and the specific social and personal problems of the day.

THE son of a teacher in Zürich Emil Brunner was born in 1889. As a boy he was a good athlete, and years later as a father he organized family "Olympics" with his four sons. His studies began in the schools of Zürich and continued through the theological course of the university there. Subsequently he studied in the prominent theological school at Berlin. And in 1919 at Union Theological Seminary he was one of the few Europeans who came to the United States to study, thus reversing the customary direction of pilgrimage of divinity students. That year in America, as well as earlier experience in England and a year of teaching at Princeton in 1938, did much to equip him for his rôle of mediator between theologians of America, Britain and the Continent.

The fact that his theology has not been dry or academic is due to Brunner's passion for the genuine communal life of the Church, which he has never ceased serving. For a number of years before becoming a professor in 1924, he was pastor of the Reformed Church in the Alpine town of Obstdalen. And throughout the many years of his teaching he has maintained a regular schedule of preaching, an art of which he is a

master. Once a month he has preached at the 1,100-year-old Fraumünster in Zürich. On other Sundays the congregation is a handful of old women. When Brunner preaches, those who come twenty minutes early cannot find seats in the great church.

Student groups, youth conferences, and study camps for laymen have received countless hours of his leadership. When the Oxford Movement under Frank Buchman's direction showed promise in the thirties of bringing new life to the churches, Brunner became one of its strongest participants (though he quit it suddenly when it lost its distinctly Christian character and became Moral Rearmament). Lest his teaching of theology lose touch with church life, he has also held responsibility through the years for teaching courses in both homiletics (preaching) and *seelsorge*, or pastoral care.

During coffee after one of Brunner's lectures on Christology an American student complained, "He isn't teaching, he's preaching." Brunner would not have considered this remark uncomplimentary.

It is remarkable that persons who know this theologian personally think of him first as a man of warm, loving personality, and then as a scholar of great achievement. There is nothing of the stuffy *Herr Professor* about him. In his seven A.M. class in dogmatics, he awakened the students by having them sing a rousing hymn. And appreciative laughter was frequently heard during the course of his lectures. In his home, where he entertained students one evening each week (with an abundance of apple cider and cookies) he could carry their minds to the deepest levels of philosophical or theological reflection, amuse them with improvisations on the piano, or direct original parlor games in an informal manner not usually associated with a great theologian. His humor is sharp and quick, his laughter hearty. One evening in 1948 the writer was mentioning an exchange of open letter between Barth and Reinhold Niebuhr, but inadvertently spoke instead of Barth and Brunner. He corrected me: "You mean

Barth and Niebuhr, don't you?" I said, "Oh yes, but the names Barth and Brunner come together so automatically—like ham and eggs." "Really?" replied the professor instantly. "Which is the ham?"

Brunner's humor and levity are the complements of his very serious concern not only for the life and faith of the Church, but for political and social affairs of his country and the world at large. In speeches and writings he has sought to define the Christian concepts of personal freedom, the rights and limits of the state, the meaning of justice. He is an intensely loyal Swiss, whose patriotism made him leave the security of America in 1939, where he was teaching, and return to his homeland which was jeopardized by the rampaging nation to the north. His attacks upon the totalitarian political theory and practice of the Nazis have been intensified in his diatribes against the totalitarianism of the Russian communists. The depersonalization of human beings, who are made in God's image, into masses of servants of the state is the gravest evil of our century, he asserts. He believes God has created all men to live freely but responsibly in the appointed "orders" of marriage, politics, economics, culture and the Church. In his great work on ethics, *The Divine Imperative*, and more widely in his Gifford Lectures, *Christianity and Civilization*, he has sketched the whole range of human experience as the sphere in which men and women act responsibly to the God who is revealed in Jesus Christ.

THE theology of Emil Brunner, for which he will long be remembered in the Church, cannot be concentrated in a capsule like this article nor expressed in convenient slogans. He once said the kernel of his thought is, that man as a creature of God must live in the personal relationship of responsibility to God, and that God makes this possible through Jesus Christ, his word made flesh. But related to this plain assertion are numerous profound questions with which he

(Continued on page 12)

It Happened at Lawrence!



Dr. Glenn Olds leads a fireside discussion at the Lawrence Conference.

MARCHING ORDERS!

by Glenn Olds, Chaplain
Denver University

MUCH of the meaning of our life is made up of pictures and pronouns—pictures that portray the living image of our place and participation, pronouns that portray persons and perspectives. Both can help us understand the nature of our cultural

crisis and provide clues to a Christian corrective.

Take first a picture I can never forget. Appropriately, its setting is a schoolroom just a year ago this Christmas time. Parents had been invited to the Christmas program of the first-

Glenn Olds was one of the platform speakers for the National Methodist Student Conference at Lawrence, Kansas, during the Christmas holidays. His theme created such interest and enthusiasm that hundreds of students questioned him far into the night. Here in essence is his address.

graders. Our Linda had pleaded with her daddy to come, and though I was the only man present I watched with wonder and appreciation their performance. At the close, the children did a little song, holding candles they had made set in clay. When the pro-

gram was finished, the teacher said they could offer the candles as gifts to their parents and then go home. Gladly and with flushed faces they came each to his own. It was only after I flicked tears of joy from my eyes as we took Linda's clay-based candle that I saw the picture I want you to see.

One little girl was left, bravely nursing the light of her candle, alone at her desk. You could see she was trying hard to be strong and self-sufficient, pretending she did not care. She was pretty, in a lovely little ruffled dress and long blond curls; but she was alone, no parents had come! In a matter of seconds her bravery broke, her sobs blew out the candle. As she sat sobbing, indifferent to the teacher and kindly mothers who tried to offer comfort and substitution for the parent who was not there, she suddenly became a symbol of the sickness and sadness of our time.

She was a child without a parent, and despaired of any substitute.

She held in her hands something she had made, but there was no worthy one to whom it could be given.

She had played her part and well, but there was no waiting and watchful eye.

She was surrounded by friends, but the beloved one was not there.

Her sobs had blown out the candle's flame, and it became as cold and lifeless as her heart.

This was a picture of our times!

For, when the One who created us, nurtures us, watches and waits for us, and loves us beyond all our frailty and weakness is gone, our life is empty, sick, and sad!

Take now the pronouns. Their use in our time becomes a clue to our culture. We have mastered singular and third-person pronouns, the meaning and importance of *I, me, mine* and of *he, she, and it*, but we have failed to understand and live in the dimension of the plural personal *we, our, us* or the intensive personal *thou!*

Evidence of this paralysis in the use of plural personal and intensive personal pronouns is not confined to culture, it invades the domain of Chris-

tian as well from whose perspective we presume to judge culture.

The term Christ is third-person singular. We refer to *him*, and in so doing find it easy to shift our reference to resources and responsibility into the third person, away from personal responsibility and frequently away from the living God. Similarly, the term culture is third person. We refer to *it* as the foundation and function, the core and character of culture, but in so doing we easily shift to an impersonal and external view, as though culture lives apart from the persons and their creation which make up its life.

Our problem in pronouns lies precisely here. We seek to escape the ultimate claim of the Living God, our *thou*, upon *me*, and resist the demand to turn this claim into a community where *we* includes every man. The problem posed by the picture and the pronoun is simple to see, but it is not so simple to understand and even less so to solve. Some structure and outline may help us.

We turn to examine the roots and fruits of this sickness and corrective in a threefold fashion. Let us consider the nature of our task as an examination of the way the Living God revealed in Jesus Christ relates to (1) our authority, (2) our practice, and (3) our conversion. These we shall consider as (1) confronting the orders from culture, (2) confronting the orders of culture, and (3) confronting the order that transforms all orders.

I. Our Authority: Confronting the Orders from Culture—

Much of the sickness of our time turns on taking our authority for thought and action from our culture and not our Creator. It lies at the root of coercion and conformity and the calloused comfort of those who sell their spiritual birthright as free men for the security which society can give. In settling for the easy certainty and security society can give, whether through (1) muscles (as the biological determinist would have us believe), (2) mother (as the psychological determinist would have us believe), (3) meat and money (as the economic

determinist would have us believe), (4) or the masses (as the sociological and ecclesiastical determinists would have us believe), we surrender on the one hand our spiritual self-determination, mark of human dignity, and on the other, pave the way for flagrant idolatry, the giving of our ultimate loyalty to social authorities and not ultimately to the *ultimate*, even God.

That we do this, no one will deny, but why we do it is not so easy to determine. Of course, we can pass over a multitude of complexities and pronounce in deep sonorous tones which emanate more heat than light, *sin*, but this does not carry us far in understanding. What the student wants is light, not heat; understanding, not pronouncements. And there are reasons, many reasons, and *sin* may be the profoundest. But there are surely two common to the campus, which make us the *creatures*, not the *correctors* of culture, which make us *conform* to, not *transform* its claim upon us and authority over us. They have a logical and psychological base.

The first is the common campus attitude of confusing the *setting* with the *source* of our authority which is at the root of all idolatry. It is the fallacy which assumes, since all our thought and action are set within culture, it is derived from culture, that since our ideas and action differ from culture to culture, there is no final authority for them save the particular flavor of a particular culture which is always relative. Translated into religious terms, this comes to mean that since our ideas of God constantly change from culture to culture, there is no final reality to God, but merely our shifting ideas which culture creates. Therefore their authority is not final but frail, not God-given but man-made. Now no one would argue our ideas are final, or they do not change. But it does not follow that there is no reality which guides and corrects them save culture. Surely our ideas of the stars are not final, they have undergone radical change, but no one believes the stars are simply creations of culture, which derive their authority from culture. They are given;

(Continued on page 15)

Part of the huge crowd of 2,300 students in Hoch Auditorium during one of the morning sessions.



Bob Davis from Emory University stands on the roof of Student Union Building with the Campanile in background. Betty Hollingsworth, a University of Miami coed, sees her first snow.

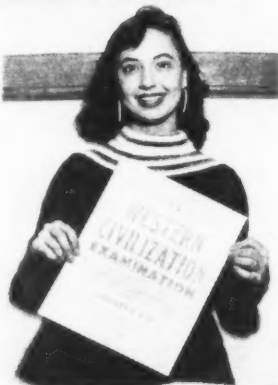


March 1954

Part of large crowd participating in a square-dance session following the evening program.



Hmmm . . . think I'll register for the Western Civilization Examination! Delegate Pat Bailey obligingly holds up one of the many such posters seen on the K.U. campus.



Jerry Gibson, chairman of the Steering Committee, greets the opening-night speaker, Philippe Maury, executive secretary of the World's Student Christian Federation.



Dean Marvin of the University of Kansas journalism school speaks in a creative interest group for students interested in going into newspaper or Radio-TV work.

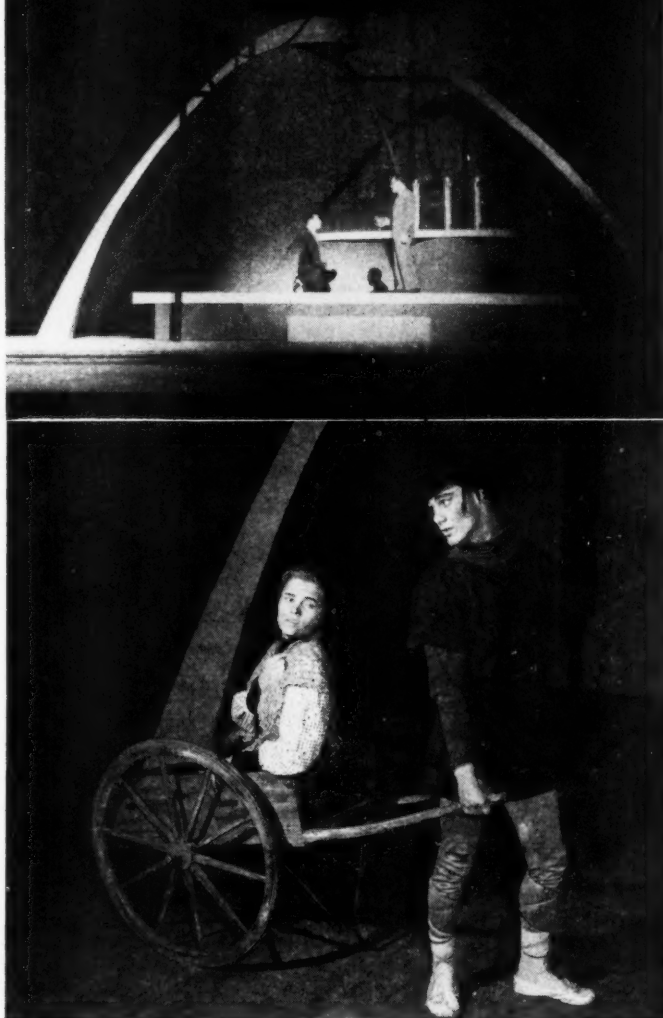


Bishop Newell Booth of Africa talks with Sissy Brown, delegate from Greensboro (North Carolina) College.

Photos of Lawrence
by Jim Nabors

The "Lawrence Conference" was the Fifth Quadrennial of the Methodist Student Movement, but it was not just a repetition of previous student conferences. Not only the mountaintops, but the valleys were experienced. Delegates confronted issues and people in the attempt to see how "Christ can—and is transforming culture." These pictures and the article, "Marching Orders," give a glimpse into the conference for motive readers, many of whom were present.

Conference worship center on Hoch Auditorium stage showing Tom Driver and Newell Davis in the opening-night program. Bottom, scene from "The Boy With a Cart," a play by Christopher Fry presented by students from Lon Morris College, Jacksonville, Texas. Gary Taylor pulls Peggy Nash in the cart.



Left, Russell Ames Cook, music leader from Princeton and Boston, directs the 2,300 delegates in a hymn. Center, as the year 1953 slipped into 1954, the delegates received the Sacrament of Holy Communion led by Bishops Matthew Clair and Donald Tippet, second and third from left respectively. At extreme left is Rev. Edwin Price, director of the K. U. Wesley Foundation, while at extreme right is Rev. Charles F. Golden, associate secretary, Division of National Missions, The Board of Missions. Right, Dr. Ralph Sockman, one of the platform speakers, is met by Richard Thompson, president of the National Conference of Methodist Youth.



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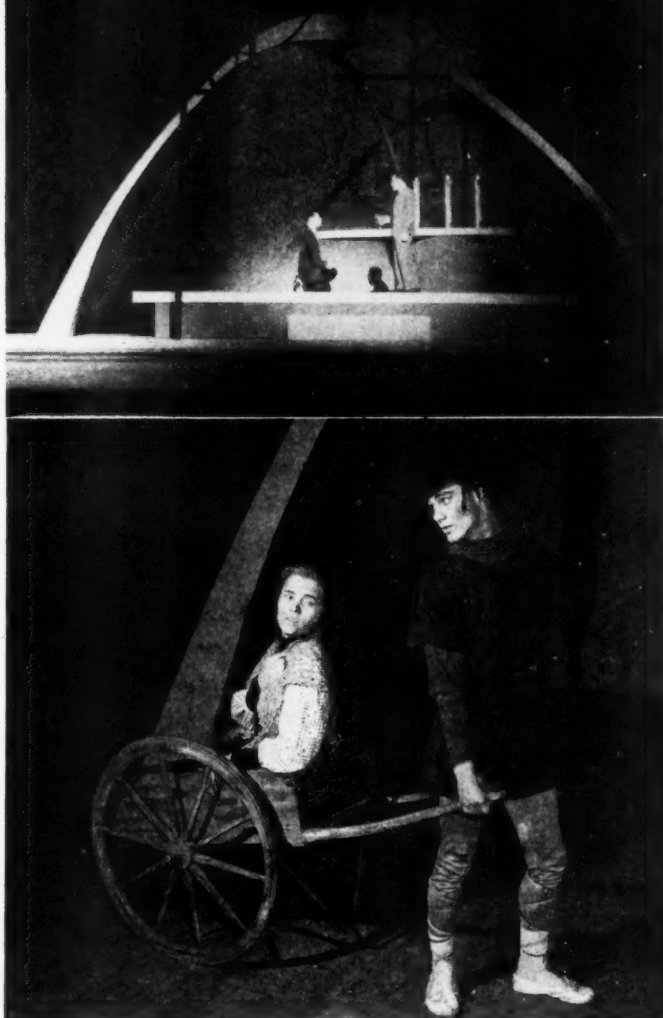


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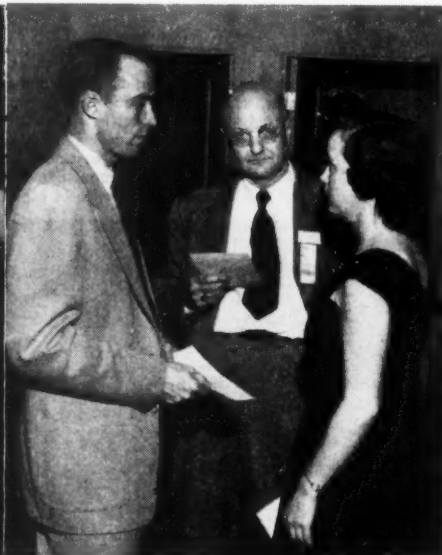
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Behind the Scenes

Behind every conference there is a great deal of activity, planning and hard work. Here are some of the things which went on at Lawrence that were not seen by delegates. Top left, concert pianist Eugene List rehearses for the Wednesday evening program. Right, top to bottom, Newell Davis, Jim Carlson, George Paris, and Tom Driver study the worship center in preparation for the opening session; Dick McGeehee pauses during a painting session for the preparation of stage setting; the *Daily motive* staff and Methodist Information officials work to disseminate news about the conference.



The official report of the conference, with the speeches and more than 60 pictures, is being sent to each delegate. Others may have a copy for \$1 from the Department of College and University Religious Life, Box 871, Nashville 2, Tennessee.

Left, Roger Ortmyer, motive editor, and Harvey Brown, associate director of Methodist Student Work, confer on details prior to the conference. Right, Jerry Gibson, Steering Committee chairman, H. D. Bollinger, director of Methodist Student Work, and Mary Jane Hitchcock talk over a thorny problem between sessions.

CHARGES of corruption, incompetence, crime, and communism have had at least one salutary consequence upon contemporary American politics. Public attention has been sharply focused upon the moral and ethical sensibilities of those entrusted with political leadership.

Some folk now yearn for a return of virtues supposed to have been exemplified by the founding fathers. Others elevate nationalism to an equality with religion as the determinant of ethical norms. Many testify that morality, at least in government, is contingent upon conformity of political conviction and methodology. And citizens, including the unchurched, look anew to the churches to provide morality, integrity, and spiritual resources for our national life.

Political decision ends one controversy and provokes another.

In modern political life, controversies are interlocked and interdependent, and no single political decision is ever really isolated from other decisions. This is important not only because it discloses the complexity of contemporary politics, but because it emphasizes to each citizen the relevance of every controversy and every decision in politics.

It is in the very perversity of politics that Americans have lately realized the significance of *how* political decisions are made. How political decisions are made depends greatly upon the personal loyalties and values of the politician.

PRAYER is decision: I have suggested that prayer is descriptive of the way Christians make political decisions. In doing so, I do not mean simply Christians find in their life of prayer guidance for political decision, or inspiration for political responsibility. Prayer in politics is not seeking Divine advice, nor is it disclosure of God's partisanship in political controversy. Prayer in politics is the *way* Christians decide.

Christians know of prayer in different forms—as intercession, as penance, as thanksgiving. Consider such acts of prayer in Christian political decision:

Intercessory prayer is prayer for another. It is not, however, sending cosmic good wishes to one for whom we intercede, nor intervening with God on his behalf. Intercession is our acknowledgment of the charge we bear for each other as brothers under Christ. It is knowledge that we share the burden of another. It is an act of readiness to take the place of one for whom we pray. In political decision, Christians not only take into account the consequence for other men of that decision, but decide in willingness to actually stand in the place of those who are stricken by the decision. To make a political decision in this way is intercession.

Penance is an act of repentance for sin. Penance is the existential realization of sin, yet it is, at the same moment, the existential confrontation of

Prayer in Politics

It is natural, I suppose, when men's consciences are lively about politics, that the churches should be somehow identified with demands for honor, competence, honesty and loyalty in politics.

Yet such an identification must be accepted with some uneasiness by Christians, for these values do not describe with fullness or accuracy the Christian life in politics.

There is a *qualitative* difference between the Christian in politics and the politician of integrity and ethical concern who is not a Christian, because the Christian life in politics encompasses a dimension unknown to the non-Christian politician. That dimension is prayer, for prayer is how Christians make political decisions and practice politics.¹

The importance of decision in politics: The characteristic of politics is controversy. The crucial juncture in politics is decision, for decision in politics is a determination by which a controversy concludes and out of which subsequent controversy arises.

¹ See "Politics Is Evangelism" in *motive*, December, 1953.

by William Stringfellow,
law student at Harvard and
chairman, The Young Citizens
National Committee on
Immigration Policies

Christ, for there is no actual knowledge of sin, when there is no acknowledgment of Christ. Penance is an intrinsic necessity in political decision, since there is no politics not under the power of sin. In a sense the only certainty with which a Christian makes a political decision is his certainty his decision will be sinful.² So in the very act of deciding, the Christian repents, acknowledges the insufficiency of the decision, before Christ.

Thanksgiving is prayer which testifies to the sufficiency of God in all things and of God's grace toward us. Christians assert God is not remote from men, but that he touches them, he acts in history at every moment, nothing is unimportant to him. The

² This does not sweep away distinctions among political alternatives from which a decision must be made, but it raises the question of the grounds upon which Christians distinguish among alternatives open to them in politics. I contend these grounds are evangelism. See *motive*, December, 1953. For a discussion of politics and sin, see *The Student World*, First Quarter, 1954, "Pastoral Care and Politics."

conclusive, and in a way inclusive, sign of his grace is Jesus Christ. This is cause for thanksgiving. And it is cause which is present in everything, including politics. In political decision, the Christian acts in thanksgiving because even this is of use to God.

Prayer is a reality in political decision in other ways: in adoration and praise, in petition, in meditation, in dedication. My intention here is to speak illustratively of prayer as the primary *description* of Christian political decision. Yet to use prayer to describe Christian political decision does not imply such decision is made only within formal prayer in corporate worship or personal devotional discipline. Rather it implies prayer—in any moment, in any posture, in any decision—is *the* characteristic of the Christian life. The life of prayer includes formal corporate and private worship, but it also includes far more.

Nor is there prayer in a vacuum. Christian decision as prayer does not mean Christians ignore the context

of the decision. Christians utilize fully the facts and analysis and interests involved in any specific situation in arriving at a decision. But such factors in decision are not merely subjected to some ethics by the Christian, they are subjected to prayer, they are brought before Christ.

Thus the reality of prayer in Christian experience introduces into politics a dimension unknown apart from Christian faith. Christians may not, then, take casually or without qualification identification, nowadays thrust upon them, with the forces of public decency and political morality. That about which Christians have to testify so far transcends men's aspirations for integrity and ethics in politics that comparison or identification is frivolous.

Such testimony takes place now in politics insofar as Christians disclose that prayer is the responsive act to God's initiative which is permeative in every decision and which renders each political act of distinctive Christian significance.

Theologian With a Mission

(Continued from page 4)

wrestles: the meaning of the Word of God, of grace and revelation; the meaning of man's bearing God's image, his moral responsibility in society, his life in the Church, and his destiny.

These are the theological issues which Brunner has never ceased trying to clarify. But in these effectual efforts he has never been bound to any one "school" of theology, nor has he tried to create his own "school." He admits owing much to Søren Kierkegaard, whom he greatly admires, but also to St. Irenaeus, St. Augustine, Luther, Calvin, Zwingli, Ragaz and the Jewish philosopher, Martin Buber. (Although a Swiss, he is neither thoroughgoing Calvinist nor Zwinglian. Said one avowed Calvinist of Brunner's teaching on sin: "He goes just so far with Calvin, and then he gets cold feet!")

Because of the great range of his theological writings, he has pleased

many Christian thinkers much of the time, but none of them all of the time. He has been attacked variously as a rationalist and as an irrationalist, as neo-orthodox and liberal, as idealist and existentialist, etc. The labels always depend upon the attacker's viewpoint. Despite the approval or disapproval he has received, however, he has continued diligently and prodigiously to expound his understanding of the mystery which is in Jesus Christ as the Mediator and Reconciler between God and man.

In an introspective article about the changes in his own thinking during recent years, Brunner declared nothing concerns or excites him more than the knowledge that Christianity has a missionary gospel for all men. For years he has sought to make contact with doubting intellectuals through the action which he calls "eristics"—that is, a simultaneous of-

fense and defense, the endeavor to defend the Christian truth against philosophical attacks while at the same time proclaiming the truth of Christ as a claim upon all persons. His influence upon the faith of men of psychology, physics, philosophy and politics is evidence of his effectiveness.

While on a speaking tour in Asia for the YMCA in 1949, however, he was impressed by the need for the eristic approach, not only to deflected Christian intellectuals in the West, but to Eastern people adhering to non-Christian religions. Why should leading theologians remain in the West, where they have numerous competent colleagues? For Brunner it is the revolutionary climate of the Far East which presents the greatest challenge to the Church of Christ. To this part of the world he has now chosen to dedicate his talents and his life.

motive



Top, Work Leader Edwin opens the pipe and allows water to flow into the irrigation canal. Bottom, campers eat breakfast out in the open on a sunny morning.

by Clive Gray,
University of
Chicago student

A Christian Community Is Born at Wilgespruit

THERE is a lovely road that runs from Roodepoort into the hills. These hills are grass-covered and rolling, and they are lovely beyond any singing of it. The road climbs one mile into them, to Enzenzeleni; and from there, if there is no mist, you look down on one of the fairest valleys of Africa.

Thus might begin the story of the Wilgespruit Christian Fellowship Center if Alan Paton, author of *Cry, the Beloved Country*, were telling it. He would have to say something about the Wilgespruit idea, too, because that is every bit as beautiful as the valley which shelters the rolling seventy-acre farm, the farmhouse, the barn, and the three tumble-down sheds that form the embryo of the center. He would also have to tell of the community of people which six years ago set about planning and building an interracial conference and retreat center just outside Johannesburg. And he might mention that among the original members of this community were Darrell and Mildred Randall, former lay missionaries of the American Methodist Church, and also Eduardo Mondlane, Portuguese East African student now on a Methodist Crusade Scholarship to Northwestern University.

This summer I was the one American in a group of forty people, largely from different parts of South Africa, who participated in the annual Wilgespruit work camp. The campers came from all different races, belonged to several Protestant denominations (Methodist, Anglican, Dutch Reformed, Congregationalist, etc.), and represented widely contrasting walks of life. They came at different times, and stayed a day, a week, or five weeks. Yet out of this jumble of humanity, and despite the rapid turnover of camp personnel, there emerged a spiritual unity I have never before experienced in four German ecumenical and Quaker work camps.

It was the mood of the land, South Africa, that gave us such unity and determination. For although we were merely dredging a dam to make it hold more water to irrigate crops to raise money to construct a conference hall and hostel, although we knew our goal was many years distant in the future, we were aware of the nearness of our project to South Africa's tragic race problem.

We sensed the country's crying need for points of contact between the races, where Christians, regardless of skin color or cultural background, can meet as equal believers in evangelical Christianity and trade views on common problems. We heard the ominous rumbling of increasing frustration and hostility among the races, and we feared what may one day overtake South Africa if sincere, resourceful people of the different races are not permitted to come together and maintain a trust in one another's purposes and actions.

It was these concerns, too, that prompted the Rands, Eduardo, and several South Africans, both African and white, to start looking around for a site on which to build the center. The group eventually settled on an old farm located in the valley below Enzenzeleni, the institution for African blind founded before the war by Rev. A. W. Blaxall, who is secretary of the South African Christian Council and a veteran Wilgespruiter. On the farm is situated one of the spots where gold was first discovered on the Main Reef in 1886, although the find was only a minor outcropping and the prospectors moved to the far richer diggings at Langlaagte, whence Johannesburg has sprung up.

IN many ways Wilgespruit (Afrikaans for "Willow Stream") struck the community as an ideal location for a Christian retreat center. It was close enough to Johannesburg (fourteen miles) so the lights of the great city lit up the eastern sky at night, and yet it was sheltered from direct contact with civilization by the surrounding hills, which seemed to suit it for meditation and peaceful fellowship. To be sure, there was no electricity and no running water (this summer we carried our water in buckets from a well over four hundred yards distant); the buildings were dilapidated; access to the farm by motorcar was slow and painful. But the community saw that these were difficulties that would readily succumb to hard work, and work is just what they began to do.

Members of the community took time off from their work, in missions, parishes, and elsewhere, to journey to Wilgespruit for a week end of road building, bricklaying, whitewashing, and whatnot. Over the summertime (which, of course, is winter down there) larger groups came out for longer periods, and a regular work camp was organized. This summer's camp was the most active yet; aside from spading and wheelbarrowing several hundred tons of mud up onto the wall of the dam, the ecumenical group, representing the Union, England, the Bechuanaland Protectorate, and America, chiseled the foundation for a reservoir atop a rocky hill, and sweated several tons of sand up there for the concrete walls.

During the evenings we listened to authorities on South Africa's problems, who had come out on their own to sample the spirit of Wilgespruit. Or sometimes we exercised our (shaky) voices in American and African folk songs. One of the loveliest songs we learned from our African work leader, a mason from Bechuanaland

was "Nkosi Sikelele Africa" ("God Bless Africa"), the very moving anthem of the African people.

On many occasions we just sat around and chewed the fat, listening to what each camper had to say about the race problem and how it affected him or her. It was very revealing to hear the comments of the African campers, because it is very difficult to find out what Africans are thinking except through personal contact with them. Very little space in the public press is given to recording the actions and demands of the African political leaders, and most white people have an unbelievably distorted understanding of them.

On numerous occasions, before I came to Wilgespruit, people who gave me lifts on my hitchhiking trip inland would try to sum up the position of the educated African leaders. I was told, for example, the African National Congress wants to cast the white man entirely out of Africa; the truly Christian leaders of the African people favor apartheid; the ordinary African working man, on the farm and in industry, has complete trust in the good will of his white bosses unless communistic agitators and Kafferboeties (equivalent of "nigger-lovers") stir him up.

But after a month at Wilgespruit it had become apparent to me that white people who say these things believe them only, because they *want* to believe them, in order that they may more easily discredit the proposals of others with whom they disagree. The whites realize, if the benefits of civilized society are to be meted out to Africans, they themselves will have to make great sacrifices, among other things lose the cheap labor force which the gold industry depends on. So they avoid facing up to their honest responsibility by reducing every argument that favors increased equality to an absurdity which bears no relation to the actual theory.

THE answer to this viewpoint which we heard from the Africans at Wilgespruit was not necessarily typical of African opinion as a whole, for in espousing tolerance, patience, and understanding they were sometimes as unrepresentative of African opinion as our white campers were of prevailing white opinion. Many Africans feel, quite naturally, tolerance and understanding have gotten them nowhere over past decades, and at present they are becoming very fed up.

So our Wilgespruit Africans were courageous people who knew associating with whites in the camp would not endear them to much of their own race. Nevertheless, being tolerant as they were, our African friends could interpret to us not only their own reactions to racial oppression, but those of their more impatient fellows as well. They could explain to us that the African National Congress has always advocated merely the extension of the same social, economic, and political rights to the non-white people as the whites presently enjoy, so that a society characterized by partnership of all races may arise in South Africa. They could tell us what they, as African Christians, thought about apartheid; that it is a policy of total selfishness on the part of the whites, and

motive

what the Nationalists claim to be advantages of apartheid for the nonwhites are pure illusions. And they could show us now the ordinary uneducated African man in the street does not need any "communistic agitator" or "Kafferboetic" to tell him he is being unjustly treated.

In short, the experience was an eye opener for all of us, but particularly for the white campers. We did not see our participation in the camp as the *fulfillment* of a Christian calling, but rather an *inspiration* toward still more sacrificial service in the cause of peace and racial harmony. We saw as part of our task the necessity to

broadcast the message of Wilgespruit far and wide, to bring support from Christian groups in South Africa and overseas, and to interest others in the project.

Those who wish to aid in encouraging the inspired witness being made in South Africa through Wilgespruit and the members of the community might be interested to know that the project has been accepted as a World Youth Project by the Youth Department of the World Council of Churches. Anyone interested in further information may write to the author, 5516 Drexel Ave., Chicago 37, Illinois.

Marching Orders!

(Continued from page 6)

they are there, and because they are we are able to have any ideas about stars at all, and able to continually check them and correct them. And so it is with God, about whom our ideas may change, but *he* remains as the constant claim and corrective of all our ideas.

The logical absurdity of this confusion is seen most clearly in an analogy. Just because kittens are born in an oven, it doesn't make them biscuits. Just because most of our orders arise from culture, it does not mean they are simply children of culture. Culture is the *setting*, it is not the *source* of the authority for our thinking and action. God alone is that source of our authority, and finally we take our orders from him!

The second confusion comes from mistaking the *trend* of culture for a *tribunal* of culture, and is at the root of all irresponsibility. It is the source of that favorite indoor sport—passing the buck! This confusion, common on the campus, holds that since we are shaped by culture, and who would deny this, we must conform to culture. Though it takes many forms—economic as with Marx, psychological, as with Freud, fatalistic as with many zealous Christians—its logic is the same. When taken seriously it is the prelude to that abdication of selfhood which is the forerunner of every form of tyranny and slavery, and the counterpart of idolatry. It persuades us we are the consequence not the cause of culture, and seeks to turn us into echoes, not a voice, till we generate

about as much spiritual dynamic as a disconnected heating pad. Such conformity creates its own coffin. It is abroad in our land in the form of meddling mediocrity, rendering us fearful of change, uncritical of the *status quo*, and conservative toward every institution and idea of our time. Our fear breeds not only distrust of others, but of our own integrity and responsibility as well. *Why, we used to kneel at our bed at night to look up to God, now we kneel to look under for communists!*

Though we take our orders from God, which permanently maladjusts us to the climate of any culture, *we* must work them out in the transformation of culture, and there is no escape. We cannot blame the secularists, the materialists, the atheists, the Russians, the democrats, or the McCarthys, for what *we* fail to do. After all, they do not make the claim the Christian makes, and are not under the obligation therefore to play the game. In the end, it is "not the deacon, or the preacher, but it's me, O, Lord"—always me—"standin' in the need of prayer," and standing where God's will intersects human need to make the sign of the cross, symbol of our faith. The Christian's orders do not come from culture, nor are they obeyed and fulfilled by culture. They come from God, and they are obeyed by particular men, only then do *we* begin to share in God's coming Kingdom.

But how now does this confusion over authority issue in action? If we

are conformed to culture, to what does our culture conform? How do the orders of culture, which is simply a sophisticated way of saying the different kinds of organization and community of concern that mark off noticeable aspects of our common life, get ordered apart from God? And, how does God confront them? To that we turn.

II. Our Practice: Confronting the Orders of Culture—

We shall consider three kinds of orders of culture with their special problems. (1) There is the order of culture created by man's relation to nature and its goods, born of concern for existence and security and involving the problem of economy and work or vocation. (2) There is the order of culture created by man's relation to man, born of concern for status and significance, and involving the problem of community and marriage. And, (3) there is the order of culture created by man's relation to society and societies to each other, born of man's concern for order and harmony, and involving the problem of government and world order.

Books have been written about each order and each problem. We will cut across all detailed analysis and drive to the heart of these orders. This can be done as we locate the principle whereby each order is ordered. When this is done, our analysis and thesis are simple. Each order is ordered by a principle in contemporary culture

(Continued on page 29)

Psalm 121

*"I will lift up mine eyes unto the hills
From whence cometh my help"*

The position of the hands is one of supplication: the high visual and body focus and the formation of the dancers suggest height as an abstraction of a hill.



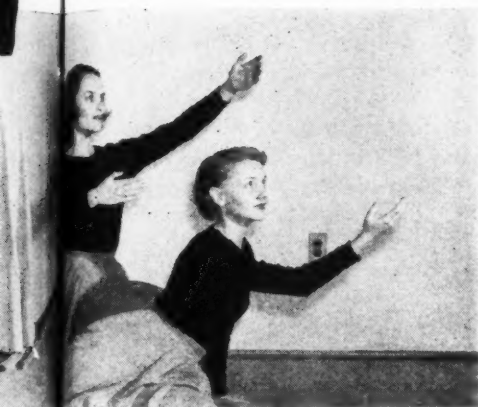
"My help cometh from the Lord"

The movement from this picture suggests the act of drawing strength from a height toward the body. Here again the position of the hands suggests devoutness.

"Which made heaven and earth"

Heaven and earth are abstracted into contrast of hands and contrast in focus. Note also, the spaciousness of the arm positions of the dancers enacting heaven as compared to the firm, solid positions of the dancers enacting earth.





Members of this dance group at Depauw University are from left to right, Chris Felix, Sharon Rosengreen, Sara Denton, and Marcia Edwards.

"He will not suffer thy foot to be moved"

The command "will not suffer" is primarily the subject of this movement. Clenched fists denote authority, and this is repeated in quality and position of the foot which is close rather than extended.



Religious Dance

by Martha Cornick,
DePauw University

RELIGIOUS dancing is the expression of a religious idea, thought, or feeling through the art form of movement. Dance is a part of all developed religions. There are a great many theories of the origins of dance, and most of them agree that religion was, in the beginning, one of its primary stimuli. Furthermore, dance has drawn a great amount of its substance from religion during the prehistoric, classical, and modern ages.

Many differences in the dance of various regions of the world may be attributed to the different religious beliefs. The Greeks celebrated Dionysus, a physical god, and in Italy, Greece, and Egypt, dances of vari-

"He that keepeth thee will not slumber"

The higher figures suggest an active rejection of sleep as well as an attitude of protection toward the lower figure. Note the dancers who are standing are in a diagonal line which gives depth, and also the repetition of horizontal lines which tie the standing dancers to the lower dancer and give to the tableau a feeling of completeness.





*"Behold, he that keepeth Israel
Shall neither slumber nor sleep"*

The word "Behold" is enacted by the upraised arms and particularly by the upward movement of the dancer at the left. The arms in the horizontal plane and the flexed legs are suggestive of attentive watchfulness.



"The Lord is thy keeper"

Here again the idea of protectiveness is foremost. The dancers have moved from the high positions of "Behold" in the previous picture to the lower position shown above which gives the feeling of enclosure.

"The Lord is thy shade upon thy right hand"

The use of the hands makes this movement easy to interpret. The kneeling position and the palms upward strengthen the feeling of supplication in the lower figures.



ous kinds were customary during burials, festivals, and ritualistic occasions. The dance of savage tribes is usually one of monotonous simplicity in which the patterns become magic and sacred. The Hindus have a god of the dance, Siva, who is also molder of the universe. The spinning movement of the Mohammedan dervishes demonstrates their rejection of the world and materialism. These are a few of the many different religions in which dance is a major influence.

Numerous biblical allusions show dancing was held in high respect among pioneers of Judeo-Christian philosophy. "Praise the Lord . . . praise him with timbrel and the dance." To honor the slayer of Goliath, the women came out from all cities of Israel, "singing and dancing . . . with tabrets, with joy and with instruments of musick." "And David danced before the Lord with all his might."

In different periods of recorded history we notice the relationship of the dance to the Church. The dance of the Dark Ages was somewhat still and formal. However, from the Renaissance, with its decline in the autocracy of the church, there sprang a dance movement which was faster and less restrained. Various other changes have occurred during the last few hundred years. When thinking of the dance of today, an art concerned with the communication of ideas or feelings through the use of the body, we still find the dancer using bodily movement to express things about him—the sordid, grim, ugly, the sacred, ridiculous, as well as the noble and beautiful aspects of life. His interests and concerns change as the world about him changes.

WE find the early Christian Church expressed religious ideas through dance. It was one of the most beautiful ways of expressing reverent adoration, exuberance, gratitude, and praise. Now, with the growth of dance as a form of art in our educational system, people, once again, can turn to the expression of religious ideas through movement as a part of their worship.

What is the nature of religious dance? What is the quality of the movement and how can we understand it? The bodily movement is noble, reverent, solemn and full of holy grace. The entire body expresses the idea or feeling. The dancer may take simple gestures associated with a par-



*"The sun shall not smite thee by day
Nor the moon by night"*

As in the previous picture in which the verb "Behold" is the key to the movement, so the verb in this verse is the keynote to this movement. The two center dancers have completed the "smite by day" movement and are holding their positions as the other two dancers "smite by night." Contrast the open hands denoting day to the closed fists denoting night.



*"The Lord shall preserve thee from all evil.
He shall preserve thy soul."*

Once again the central theme of the psalm, the protectiveness of the Lord, is reiterated.

*"The Lord shall preserve thy going out and thy
coming in
From this time forth."*

Contrasting movement is used again; the outward, spacious movement suggesting "going out," and the closed movement and lowered focus suggesting "coming in."



ticular religious idea, and in working to project the quality the dancer's tools are the tensions inherent in the gesture itself. The whole body picks up the tension of a simple gesture and this movement becomes more removed from real life as it is subjected to the discipline of the dance medium. The movement sequence becomes dance movement instead of a gesture of everyday life.

Through body control the movement has form and projection. The kinesthetic sense, as much a sense as smell, sight, hearing, touch, and taste, is the means by which the dancer is able to direct his movement with understanding—he is aware of the body moving in space—he knows where the body is going. The movement is not just a method of going from one place to another, but it is felt and guided as each part of the body reaches into space with dignity and purpose.



"And even for evermore."

"For evermore," a continuation into infinity, is emphasized by diagonal lines in the arms and the visual and body focus.

ANY evangelist, dipping into the murky, swirling current of human life in the congested industrial area of a big city, will find his religion put to the supreme test. He will see human life at its neediest. He will see tragic degeneracy, hopelessness, and desperation, sometimes brought to the point of bitter antisocial attitudes and acts.

At the same time he will see amazing heroism and personal triumph. One of the severest jolts to religious faith is finding heroism and personal triumph outside the Christian Church. Particularly is this a jolt to the traditional self-interest motivation in evangelism.

These and other soul-stirring, faith-testing experiences came to eighteen students from thirteen states and Mexico last summer as they participated in the special Chicago Work Camp known as the Student Clinic on Evangelism in the City, conducted under the auspices of the National Conference of Methodist Youth, the Joint Committee on Youth Evangelism and the Methodist Student Movement.

The clinic was held during the month of July and was housed in a fraternity duplex on Chicago's near west side. Four churches, located in problem areas of industrial Chicago, cooperated in the program. The purpose of the student clinic was to discover the best way to interest people in becoming Christians. Partly for personal orientation, the students attended special lectures each Tuesday on "The Problems of City People" given by Otto J. Baab and Murray H. Leiffer of Garrett Biblical Institute. Some of the students surveyed the assigned territory in a Cessna 170 piloted by the writer who served as director of the clinic. At their own request, the students maintained a full schedule of study and field work every day except Saturday afternoons.

Beginning each day with a period designated as a time to "get your reassurances for the day," the students spent the mornings in clinic sessions and the remainder of the day in field work, returning to the center at night for an "icebox interlude" and a summary of the day's experiences. Each

day closed with a brief student-led devotional period called "candle-time."

Because of the term "work camp" used in the publicity, most of the students did not realize the program was going to be genuinely and completely evangelistic, and many of them confessed later that had they known it was going to be a program of evangelism, they might not have signed up for the project. However, the month ended with the eighteen students ready to carry the torch for evangelism, although in a much more vital way than they previously had known it. Miss Jerry Mullins of Oklahoma wrote, "In our time together my faith grew by leaps and bounds, and the word 'evangelism' for the first time became something very real and vital to my life."

In the matter of appraisal, every one of the students would resent any eager inquiry into statistics. There were statistical results, to be sure, but far more important, there were some valuable insights regarding methods and some unmeasurable experiences both among the students and among the people they visited.

THE general plan of evangelism was personal visitation. The writer outlined three specific steps to be taken in the evangelistic effort: (1) invitation, (2) information, (3) identification. At first, serious consideration was given to the popular method of combining the three steps in one sixty-minute interview. The reaction among the students, however, was quick, definite, and negative. At the

close of what they felt was a day of overindulgence in the demonstration of successful techniques in visitation evangelism, Miss Doris Schultz, who conducted the candle-time period that night, offered the following prayer:

"O, God and Father,
... *Slow me down.*

When I am caught up in the hurry,
Scurry, anonymous furor of the city,
And tend to forget Thy presence and concern,
... *Slow me down.*

When I begin to concentrate on techniques
Of visitation and evangelism, and forget motives,
... *Slow me down.*

When I think in terms of numbers of decisions
And forget the worth and dignity of only one,
... *Slow me down.*

When I feel pride in my ability to say
the right thing,
Or to exhibit the proper attitude,
Or to bring others to Thee,
... *Slow me down.*

Slow me down, and fill me with understanding;
Give me new direction, and lead me once again. Amen.

Here were eighteen students paying money for the privilege of spending their vacation time in serious

motive

Student Evangels

by Virgil A. Kraft
Chaplain, University of Chicago

religious work. There was no flippancy or lost motion. Time was short. They were deeply concerned. The writer has never spent a month in the midst of a group which burned with such high purposes and intensity, and some of their experiences and conclusions he feels their church should know.

FIRST of all, the students felt that if The Methodist Church is going to be an agency of salvation, those now in the church should be more certain themselves it is just that, and, if necessary, conduct revolutionary changes to make its program of salvation more realistic before asking anyone to consider joining.

Second, these student-evangels felt sincere Christian witness must go deeper than "principles of salesmanship," and any commitment must be on the basis of Christ's own appeal rather than on the basis of psychological tricks as though one were selling vacuum cleaners.

Third, the sincerity of the students was manifest in their hesitation to get a "commitment to Christ" in sixty minutes. It was decided there should be at least four kinds of commitment sought:

a. Commitment to Christ—but only after the person had been carefully informed as to the facts of Christ's life and the meaning of a commitment to him.

b. Commitment to join the church, either on affirmation of faith or by transfer—after considerable instruction and experience as a "probationary" member.

c. Commitment to a reaffirmation of church membership vows.

d. Commitment to attend an inquiry class.

Fourth, it was felt commitment cards have questionable value among adults, particularly among the well-educated. The students found a sincere expression of intention, followed by a simple heartfelt prayer by the visitor, was far more effective and exhibited greater personal respect.

Fifth, nearly every student came to feel that generally a direct evangelistic appeal during the first visit was not

appropriate, but by taking the role of a good counselor they were better able to remove emotional blocks and to establish a friendly connection to Christ and the church—a connection which could be used later in completing the evangelistic effort.

SIXTH, it was discovered that most of the people visited had come from rural areas or small towns and had been closely related to the church in the past. However, their knowledge of religion, their understanding of Christianity, and their spiritual experience had been very inadequate. So much so that once the "social pressure" of a small, intimate community was removed by their coming to a large city, they severed all church relations easily and with no great qualm of conscience.

Seventh, since most laymen are not sufficiently educated in religion to be helpful in serious religious discussion (confessed one student, "This man seemed to have all the answers and I found it hard to talk with him"), it was found that exhibiting a friendly interest in and concern for the people themselves would bring them sooner into the church and into the presence of "experts" who could help them with the intellectual phase of their religious problem than could

any effort of their own at learned discussion.

Eighth, they discovered visitors who put children first are the most effective with families. In one home a child spoke up: "We don't believe in going to church, especially Daddy!" Parents wield a tremendous influence, but children also are a power. Within one week, parents whose children were started to Sunday school or to the daily vacation church school (often taken personally by the students) began themselves to attend church services.

Ninth, the students found that unless Christianity were clearly and actively related to the vital needs of the people, any religious affiliation obtained among them would be on a superficial if not superstitious basis. It was felt that each church should have at least a trained Christian social worker on its staff, either full time or officially related in some way. Complained one student, "The church seems to provide little more than an emotional release for people. It may help them to forget their troubles for a while, but does it help to solve any of them?"

Tenth, the students soon learned laymen from the church are the most effective persons in making the first friendly contacts. Any response to a clerical call, they found, usually was prompted by a guilty conscience, and pious promises to a minister were too readily forthcoming. On the other hand, the response to a layman usually was a sincere reaction to a genuinely friendly concern—if the laymen had no statistical obsession and showed a real interest in the welfare of the people.

Here endeth evangelism's decalogue of discovery in Chicago. It is the writer's conviction the new generation in our church is alert and aware. Their commitments are individual and intense. They think things through. They believe tremendously in Christ, and they are going to be evangelistic. But their evangelism will be slower and deeper.



"I see no need to question."

ROTC Student— *What Next After College?*

by Harold E. Kieler, Lt. (jg)
Assistant Professor of
Naval Science, Vanderbilt
University

ALL present indications are, for at least several years to come, most ROTC college men can expect to serve eighteen to thirty-six months in the armed services following graduation. It is probable this service will include an overseas tour—most likely duty in the Far East. Most of these same ROTC students will admit frankly that such things as draft deferment, financial assistance, and preference for the life of an officer over that of the enlisted man have been their real motives for seeking commissions. While thus being permitted to bathe in the bliss of college life there has developed a rather unconcerned attitude over their responsibilities during this unwanted interlude between college and vocation. With this active duty prospect for the future of both high school and college students, their leaders must adequately face up to the moral and spiritual problems confronting servicemen today.

What are some of these problems? Two of the most obvious and tragic are sex and liquor, but just to state them as problems or even to state that their intensity is many times the multiple of the campus or community problems in this area is to fail to bring home their true seriousness. Let us look briefly at some of the details.

For example, when this author arrived aboard a navy tanker on the Sea of Japan in August, 1951, he learned that almost 25 per cent of the crew had venereal disease of one type or another. If this is shocking, more appalling yet is the fact that this was

Sasebo, one of the US Naval bases in the Southwest Pacific, where the author saw firsthand the conditions described in this article.



not unusual—25 per cent seemed to be a quite typical V.D. rate among sailors in the Far East at that time. Today, it is true, the percentage is much lower but the reason is greater medical education and prevention—not higher standards of personal conduct.

WHEN ships return from several weeks at sea it is natural for their crews to “hit the beach” for recreation—to want escapism from the strict routine of duties and from a life of regimentation. Except that tensions and energies are less pent up, this escapism is just as sought by soldiers and airmen. Around most Far Eastern bases souvenir hunting and a rather superficial sightseeing (superficial because the few hours of an evening permit little else) are all the recreation available. While some recreation is provided by the armed forces on their bases many avoid these facilities in order “just to get away from it all” for a few hours. And so souvenir hunting and sightseeing soon wear thin and the only place to turn is the service clubs or the multitudes of civilian bars. Here, for lack of other outlets, it is not long until even those with intentions of abstaining or of “just one drink” weaken or are tricked by their buddies. One drink leads to another and by the evening’s end they are incapacitated.

About two years ago some startling facts on the problems facing our servicemen were brought to light by Mrs. Tamaki Uyemura, then a member of the National Public Safety Commission which supervises Japanese police activities and head of the YWCA in Japan. Mrs. Uyemura pointed out there are 70,000 to 80,000 prostitutes (“street girls” to nice people of the church) in Japan and that these girls swarm to the gates of our military bases. She has stated that prostitution is an annual \$300 million business in Japan.

Facts like these are not related only to problems facing American servicemen. There is another side which Mrs. Uyemura reveals when she states:

Many Japanese children are now playing “pan-pan (postwar Japanese

slang for prostitutes) among themselves.

Many innocent Japanese girls worship Westerners. They try to speak English and to be friendly to Americans.

These girls are quickly seduced and eventually become prostitutes.

It is, of course, a Japanese responsibility to prevent these girls from falling into temptation. But it is very painful to me to see these poor girls become victims—the products of war defeat.

These are examples of two, but by no means all, of the problems facing our men in uniform overseas. Or is it only overseas that these problems are faced? A young minister friend of mine whose church is right across from the gate of a state-side air base tells me these problems are not unique to military men abroad. Could this be? Could it be that nice girls won’t go out with soldiers and sailors and Christian fellowships are hesitant to accept them? If so, these young men wouldn’t go out with the other kind of girls or find fellowships of lesser virtue—or would they?

PERHAPS we need to pause in the midst of this race to save world peace through increased military might and consider several questions.

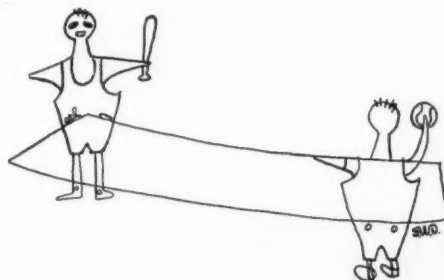
When it is no exaggeration to state, out of situations like these sketched here, 60 to 90 per cent of our youth in service participate in premarital or extramarital sexual experiences, when playing fast and loose with sex and liquor are but two of the problems facing young servicemen, it is not enough to ask “what will become of the moral and spiritual fiber of our nation? of the Christian Church? or our future leaders?” We need to go

deeper—we need to ask “why questions” (and not just ask them, but search until we find answers).

Why does this thing that is happening to young men in uniform occur? Is it because Americans are soft and weak of character? Or, is it because their officers, gentlemen by act of Congress, lead them “by precept and example” (as they often do in fact) in a rush to “the dens of iniquity”? Is it because these youth suddenly find themselves confronted by strange lands, different people, a foreign society and an unchristian culture? Or could it be that these problems, aggravated by circumstances, are symbolic of our own nation?

Why does this happen? Paraphrasing words of Albert Edward Day in *Discipline and Discovery*, this type of conduct is seldom lust. Rather, these are youngsters, lonely, hungry for affection, and seeking it where it is to be found. Is Dr. Day right? If so, this is an indictment against the church both as an institution and as individuals who in this case serve as leaders in the armed forces.

Whatever be the answer to why our youth are unable to cope with the problems of military life, and as suggested here it is not a simple answer, the fact remains that someone must help meet this existing challenge. And so ROTC student, what next after college? Are *you* able to meet this challenge? Has your religious and spiritual life grown so you can help your men meet these problems? Just as all branches of the armed forces might be called mission fields today, junior officers, as the immediate superiors of young men in service and as a part of the church, are in key positions to help meet this challenge—to be lay missionaries.



John J. Vincent, Richmond College
Surrey, England, writes



Mr. Bevan Dr. Graham and the People

DR. Billy Graham, in one of his more unguarded and less-inspired moments, is reported by our President of the Conference, Dr. Donald Soper, as having expressed the conviction that "in ten years' time Britain will be a communist state under the rule of Aneurin Bevan and his followers." By the time you read this, some of us will have had the chance to hear Dr. Graham more on this subject, as his "Greater London Crusade" begins on March 1, an occasion awaited with anticipation or apprehension according to one's theological (and other) biases. Most Methodist churches seem to be doing their best to ignore advent of the fiery young "prophet." The only time I have seen him, he appeared to be rather bombastic, bullying and theologically out-of-date, but I am hardly in a position to judge. I doubt whether he will cut much ice with ordinary English people, apart from those who are prepared to listen to that type of "Canaanitish" doom-prophecy. The problem of evangelising secular society (which is our main concern in the Church here today) will, I fear, only be left more evident. However, he will do no harm if he successfully enthralls a few of our left-wing brethren. (Religiously left-wing, that is.)

In politics, however, Dr. Graham's anxious "conservatism" is sadly misguided. Americans who fear that "Britain is going to the dogs" because we all, Conservatives included, now

talk of some sort of "Welfare State," are being unrealistic. And because there does seem to be misunderstanding as to what either socialism or the Bevanite version of it consists of, I have been busy gaining information on both subjects here from a colleague called Trevor Dale, who knows more about trade-unionism and the Labour Party than most of us will ever know. I will try to pass on his comments, after having discussed them with other friends, as dispassionately as I may.

THE aim of socialism, at least as far as this country is concerned, is "to provide the political and material conditions in which each individual is free to lead the life which seems good to him." With this, of course, the Conservatives would wholeheartedly agree. The socialist, however, seeks to attain this by a threefold policy: (1) *The Maintenance of a Political Democracy*. This, of course, already exists in Britain. "There is more socialism in a democratic state, even when its economic organisation is based on private capitalism, than in a state where economic life is entirely under government control, but no freedom exists." (2) *The Distribution of Wealth* with a sufficient approximation to equality to prevent the existence of classes based on differences of money income or money power. While inequality exists, argue so-

cialists, a free and peaceful society is prevented by the existence of "two states in one," based on a division which begins with wealth, but which extends to speech, manners, culture, employment and every part of social life. (3) *The Creation of an Economic System Based upon Public Ownership and Control*. Inequality is traced to the existence of great blocs of privately owned capital in the means of production and distribution, and to the institution of inheritance. A system which makes possible one family having so much money they do not know what to do with it, while another (probably more hard-working) does not know where the next meal is coming from, is obviously open to criticism—especially as those engaged



in production will be effectively tempted to provide £1,000 cars for the first family rather than good cheap cars for the second—who might be able to afford them if they had regular employment. From arguments like this, the socialist demands the public ownership and control of the basic and essential industries. Nationalisation is not itself socialism; nationalisation can exist in fascist states. But nationalisation is necessary to socialism as a means of securing equitable distribution.

With such appeals, the Labour Party was returned to power in 1945, and carried out legislation accordingly. (1) The business and university votes were abolished (whereby some people had had two votes). The rearrangement of some constituencies was carried out, in accord with current population distribution. The power of the hereditary House of Lords to delay measures passed by the House of Commons was restricted. (2) Higher taxes were imposed on the upper-income grades, education in grammar schools and universities was made dependent upon academic rather than economic ability, a national health scheme made medical services available free to all, shorter working hours and paid holidays improved the lot of many working people, and increased old-age pensions, improved rates of compensation and unemployment benefits lessened the hardship of those in need. (3) The Bank of England and the Transport, Coal, Electricity, Gas, and Steel Industries were all nationalised.

THIS was the scene when, in 1951, the Labour Government was faced by rising defence estimates, and decided to place a small charge upon certain parts of the National Health Service. Mr. Bevan had previously declared, in the event of any charge being imposed upon the service, he (who had been its chief moulder) would resign his position in the administration. The Conservatives now taunted him to keep his word. He did so, not, perhaps, altogether reluctantly, for it soon became evident there were far more fundamental issues at stake than

at first appeared, and Bevan soon gathered around himself a group of "Bevanites" who agreed with his viewpoint.

The Labour Party had exhausted the policies which put it into power in 1945, and was failing to replace them. Moreover, faced with a new and alarming world situation, the Labour Government was fast leaving behind its traditional socialist principles. "Bevanism" was a reaction against this, and it successfully revitalised the whole party, and forced it to rethink its policy and expel some of its worst concessions to expediency. However, the Bevanites had little new to contribute to the unity of socialism, and their "policy" seemed likely to degenerate into a clash of personalities. There is a fundamental difference on foreign policy, the size of our overseas military commitments, our attitude to European union, military containment, and NATO. (The Bevanites being generally opposed to the last four.)

At the moment, Mr. Morrison, Mr. Gaitskell and Mr. Deakin, together with the other big trade-union leaders, remain in control of the parliamentary and industrial machines, and sound the battle cry, "Consolidate." Mr. Bevan holds the enthusiastic allegiance of the militants in the trade-unions and constituency parties, and raises the standard of "Nationalise." Rural land, water, heavy chemicals, and engineering are the next on the Bevanite list—and one must admit all are original socialist objectives. It seems likely neither of these two sections can ever really win, for neither will capture the stronghold of the



other. But neither is prepared to compromise, and accept the *Via Media* (so dear to English life) represented by Mr. Attlee, Mr. Strachey and Dr. Dalton. It seems the ordinary socialist (which very often means the ordinary trade-unionist) wants more "socialisation" than Mr. Morrison and his friends want, but does not trust the eloquent and fervent campaigning sincerity of Mr. Bevan which seems to him to be unrealistic. One cannot but conclude that the immediate hope for the future of the Labour Party in this country is in Mr. Attlee, who must bring the playful puppies on both sides to heel. Until this is done, and a constructive and united policy is worked out, one can hardly trust in a socialist administration, however much one wonders whether Churchillian conservatism is adequate for the needs of the day. No government had an easy task either in 1945 or in 1952, and it is easy to criticise both parties (as you will see I am doing) without being able to offer anything very constructive to replace them. One is tempted to dream of a revival of the Liberal Party!

Next month I hope to say something about the problems of Labour Relations in this country.

Campus Roundup

This Editorial Started the Fight

Herman Talmadge has again shown the Mr. Hyde side of his political personality. He has condemned judicial efforts to give the Negro a chance to get an education equal to the white man's as "the most foolhardy sociological calamity in our national history."

In a speech at Southern Governor's Conference, Georgia's chief executive said erasing segregation in schools is "a step toward national suicide."

We have commended Talmadge in the past for his good work in getting Georgia on the highway of progress. But we cannot commend him for wanting to deny a segment of mankind its right to an equal education.

The Governor says we are spending millions to give Negroes equal education in segregated schools. Even a schoolboy economist should realize it is impossible for taxpayers to support two "separate but equal" school systems.

With communism knocking at the Negro's back door, we cannot afford to let educational segregation barriers stand. It is as plain as the Red flag in Russia that continued segregation and suppression can and will cause the death of democracy by the hands of its own leaders.

—The Red and Black, November 5

Segregation Editorial Draws Regent's Fire

University Regent Roy V. Harris, Augusta, Wednesday, threatened to ask the Board of Regents to cut off Red and Black appropriations if the publication does not "stop running editorials advocating the abolition of segregation in schools."

Harris, a former speaker of the State House of Representatives, told Managing Editor Bill Shipp, Marietta, and Assistant News Editor Gene Britton, Moultrie, in an interview in Atlanta that "you fellows have gone crazy."

He referred to an editorial in last week's issue opposing Governor Talmadge's stand on admitting Negro students to Georgia schools.

The state political leader said he will ask the board to stop payment of \$5,000 a year from student activity funds to the campus newspaper if another editorial appears. "And I'm not kidding," he added. . . .

He charged that *The Red and Black* "does not speak for the university student body."

—The Red and Black, November 17

Editorial Reply

The Red and Black faces one of the gravest crises in its sixty years of publication.

Extinction has been threatened.

The issue involved is not whether we are right or wrong in our stand on segregation. It is simply a question of whether or not we continue as a free organ of independent thought or a propaganda sheet dominated by state political elements.

Mr. Harris points out that *The Red and Black* does not represent the opinions of the entire student body. He is right. If our editorial page—written by a mere handful of students—attempted to reflect the opinions of everybody it would be a mumbo jumbo of conflict and contradictions.

We believe the students and alumni of the University—while they may not always agree with us on all points—want and need a campus newspaper uninhibited by the slime of state political entanglements.

As long as *The Red and Black* exists it MUST be that kind of newspaper.

Mr. Harris does not agree with us on the segregation issue. That is his privilege. But is it his privilege, because he does not agree, to threaten to put us out of business?

We have criticized the President, the Governor, the university administration and the student body. None has demanded retraction, watering down or backing up. All have recognized our right to express editorial opinion. Mr. Harris has not.

In recent years the Regents have gone a long way toward making this a greater university. Will the efforts of one man squelch their accomplishments? If so, it is conceivable that there will be an ultimate degeneration of free student thought, because such



This cartoon commissioned and paid for by R & B staff.
The Red and Black, November 17

policy could be extended to other student-controlled groups.

Mr. Harris has given us two choices—to stand up for what we believe and lose our voice or to acquiesce and lose face. We choose the first course.

If we yield without a word of protest we commit not only ourselves but all future staffs to a quailing position.

—The Red and Black, November 17

Faculty Supervision Started

The Red and Black Board of Control this week approved a "Management Conferences" course which will put the newspaper under direct faculty supervision.

To be a required course for students holding elective staff positions, the program requires staff members to submit copy for each issue to a journalism school faculty member in charge of the course.

Under the new setup, approved at a special board meeting Monday, staff and faculty supervisor will discuss copy, pictures and typography in a weekly conference.

In addition the plan states, "Staff members will be obligated to discuss at such management conferences prior to publication any materials, editorial or otherwise, which may be considered prejudicial to the welfare of the university."

—The Red and Black, December 4

Editors Resign

Two top *Red and Black* staff members resigned this week in protest to action by the publication's Board of Control enforcing faculty supervision

motive

for the remainder of their terms in office.

Editor Walter Lundy, Cairo, and Managing Editor Bill Shipp, Marietta, left their positions, Wednesday. . . . Named to serve in temporary capacities for the remainder of the quarter were Priscilla Arnold, Marietta, acting editor, and Gene Britton, Moultrie, acting managing editor.

—The Red and Black, December 4

New Editors Resign

. . . But the Control Board in refusing three requests made by *Red and Black* staff members acted with an overabundance of academic caution.

The staff asked for a definition of the term "prejudicial"; it asked for a practical time limit to be set on the conferences to keep fresh news from going stale in case of controversy; it asked for signed columns to be exempt from action by the board.

All were denied. Too "careful" to change even the smallest "a" in the most obscure paragraph of the proposal, the board refused sensible requests.

In specifying that the program go into effect immediately, the board has acted in bad faith. It is only natural that we resent the determined manner in which the plan was pushed through. . . .

—Editorial, The Red and Black, December 4

And Now

"The *Red and Black* this quarter will be operating under a new plan created by the Board of Control near the end of fall quarter. It provides for referral of controversial material to the Board, which in turn will decide if the material is 'prejudicial' to the best interests of the University. The decision of the Board determines use of the material in question."

The above paragraph is quoted from an editorial entitled "A New Start" in the January 7 issue of *The Red and Black*. It represents the present status of the newspaper staff.

Material on these pages obtained by motive's campus editorial board member, Van K. Brock.

March 1954

Throughout these events the editors received letters of congratulations and many newspapers expressed their support through their columns. The following column by Ralph McGill appeared in the Atlanta Constitution on December 5.

Wash Brains or Else---!

An incident in the peaceful university city of Athens, Georgia, has blown up into a quite sad national news story because, while relatively obscure, it is in the Peron-La Prensa newspaper pattern, or if one wishes to go back a few years, to the thought-control methods of the Hitler, Mussolini or Stalin regime.

This time it is the student newspaper and youthful idealism, integrity and honesty which have come up against dictatorial politics and—as usual—idealism and youthful honesty have been kicked in the teeth.

The editors of the university newspaper commented in the most general terms on the Supreme Court case dealing with racial segregation and called for calmness and a rational attitude, rather than one of harsh and unreasoning criticism likely to bring on violence.

This led to Roy Harris, most influential of the university Board of Regents, and for twenty years a legislative figure and the nearest thing to a state political boss the state has had, moving into action. Regent Harris apparently thinks the white race is so lacking in racial pride and integrity it soon would be reduced to a mulatto status if segregation is lifted, and he moved in against the student editors in his own publication.

Language

Writing in the cultured, courteous manner the most powerful regent of a great university system would be expected to use in addressing students of his alma mater, Mr. Harris wrote of the editors as a "little handful of sissy, misguided squirts."

"Every time I see one of these little sissy boys hanging around some college, the more I think every one of them ought to be made to play football," he wrote. "But the time has come to clean out all of these institutions of all communist influences and the crazy idea of mixing and mingling of the races which was sponsored in this country by the Communist Party."

To be sure, none of the editors had suggested that there be any mixing and

mingling, and their ancestry, while for generations springing entirely from the red clay of their native state, is no redder than Mr. Harris' politically. They are Americans and they don't like for either Regent Harris, Mao or Malenkov to tell them what they must think.

But what irritated Regent Harris was conformity. Or lack of it. It apparently annoyed him that any students of the state should not think as did he and so he ordered them into line as follows:

"The state of Georgia pays a big price to educate its college students. If the state is willing to spend this money it has the right to control what is taught and what is done at the university."

Warning

This was a plain warning to the faculty and students to hurry to the educational fount and wash their brains free of anything which doesn't conform to Regent Harris' policies or, as they say, else.

To be sure, there isn't enough communism at the university to put in an eyedropper. Indeed, there isn't any at all.

It is a sad story, not so much because of the vulgar and unfair attack on decent young men, but because political leadership of a sort always assumes it can crush truth or ideals. When idealism encounters this sort of monstrous political brain-washing and thought control, it reacts as it should—it resists the political dictation which produces such attitudes and determines to do something about it. In all other countries under totalitarian thought and press control, the underground work of opposition is carried on by students. It was true in Hitler's Germany, Mussolini's Italy and it is true in Russia today. The young people are not going to have pressed down upon their brow the crown of thorns of prejudice, fanaticism or political oppression.

The editors resigned, of course. The faculty is humiliated and ashamed. And all concerned have learned a bitter lesson of what can happen when politics can dominate the teaching and the press of any school anywhere.

A Message to the Church:

The Right to Be Free

Recently adopted by the Methodist Council of Bishops

TWELVE eventful years have passed since the Council of Bishops of The Methodist Church was assembled for its semiannual session at this beautiful and historic place, scene of the Oglethorpe Colony and intimately associated with the early ministry of John and Charles Wesley.

While the Council was then in session the tragedy of Pearl Harbor forced America into that conflict that had already engulfed a large part of the world.

During the present session, more than a decade later, the President of the United States has spoken words to the people of the world that may be no less significant than the events of Pearl Harbor.

The appeal of this Christian statesman makes us deeply conscious that the struggle is not yet ended; that the issue is still joined between the might of the oppressor and the forces of freedom; and that the way out of the present conflict is by a common agreement among the nations that our capacity to destroy, and in particular the newly discovered secrets of the atom, may be used instead to serve mankind, thus making effective in our modern world the idealism of an ancient prophet who spoke of turning swords into plowshares and spears into pruning hooks. We heartily commend and endorse the President's deliverance.

It has been the conviction of The Methodist Church for years, never held more strongly than now, that the right to be free implies not only the freedom of the body, but also the freedom of the mind, and the freedom of the spirit.

In this time of fear and irresponsible accusation areas of freedom of

speech and thought are being narrowed all over the world. In communist lands thought control uses the techniques of absolute censorship, spying of secret police, torture, imprisonment and death.

IN our land, when we protest against such types of control, self-appointed guardians of the liberty we want for ourselves and all men may, by the calling of names, unfounded accusations and the assertions of guilt by association, destroy the priceless heritage they claim to defend.

In the United States today there are people, some of them in our church, who are being made to believe false statements about their leaders until the human mind is filled with suspicion and the human spirit is shackled. In such an atmosphere suspicion becomes a fear, fear becomes hatred, and hatred sets a man against his neighbor, friend and brother.

We resent unproved assertions that the Protestant ministry is honeycombed with disloyalty. We are unalterably opposed to communism, but we know that the alternative to communism is not an American brand of fascism.

Our time-honored and self-authenticated procedures for determining guilt and disloyalty can so easily be discarded in fanatical investigations, we must oppose those who in the name of Americanism employ the methods of repression, who speak with the voice of democracy but whose hands are the hands of tyranny.

Victory over communism belongs to the triumph of spiritual idealism which has made our nation and given

it any leadership it merits among the nations of the world. The President of the United States in a compelling speech last spring emphasized that victory over communism is possible only through a great spiritual movement.

In the continuing conflict between freedom and totalitarianism, religion has been and is the unfailing bulwark of free men. Faith in the sovereign goodness of God and in the inherent dignity of man has sustained the people of every nation who have dared to stand for moral right and have refused to surrender their dreams of universal peace. This simple and stalwart faith lingers in the souls of unnumbered millions, though sometimes half-buried beneath our fears and selfish interests. The most pertinent need of this hour is a spiritual reawakening, and a turning to Almighty God.

WE therefore call upon the Church to proclaim the evangel of Jesus Christ with renewed confidence and insistence in the face of every opponent, and to interpret its relevance to the fears and problems that confront us.

We call upon our people that they remember the rock out of which they are hewn, that they hold fast their Christian heritage; that they stand steadfast against every attempt to shackle the human spirit and that with humble mind and dedicated life they pray and labor with all who confess the Lordship of Christ to the end that all men may be redeemed by his grace and his kingdom may be established on earth.

William C. Martin, President
G. Bromley Oxnam, Secretary

motive

Marching Orders!

(Continued from page 15)

which is not only a perversion of God's order, but an inversion of the natural human order. It is therein, doubly perverse and self-destructive. Look now at each in turn.

The oldest, if not the most basic order of culture, is that created between man and nature, the economic order. Here contemporary culture operates on the principle, *put possessions above persons!*

It should be obvious that this is a perversion of God's order, and an inversion of the natural human order. Yet it persists, even in our time, beneath the contemporary and presumptive death struggle between communism and capitalism. Is it not commonly supposed, even by some Christians, that these two systems are diametrically opposed, that communism is Godless and pagan and capitalism Christian? Yet they both proceed, communism in theory and both in practice, to prescribe to this principle. Surely the dramatic experience of an American Christmas which most of us have just survived, where a religious festival celebrating God's coming to man has been turned into a tawdry traffic in tinsel and trinkets celebrating man's flight from God, should quiet any doubts in our mind.

Yet it must frequently wait for the dramatist to lay this lesson to heart. Who of you can forget Arthur Miller's searching play, "All My Sons," revealing the tragedy of this principle in a war economy of cost plus 10 per cent! It is the story of two typical American families whose sons are off to war, and the daughter of one waits to marry the other's eldest son. The father whose two sons are in the air corps converts his shop into a production line for making airplane motor heads. The father of the girl who is to marry his eldest son becomes his foreman. One day, the foreman calls to tell the owner about a flaw in the process, and if the heads are put through they will be faulty and cause a crash. In a moment of concern for the financial security of his boys when they return, a veiled rationalization of his own

concern, the owner tells the foreman to put them through. Twenty-one planes crash, and twenty-one boys are killed. The play threads its way through the sordid details of the consequences. When the eldest boy learns what has happened, that his father passed the buck to the foreman, father of the girl he is to marry, who is imprisoned, he writes a last letter to her and dive bombs to his death. In the last scene the father, learning of the death of his son and its reasons, raises the agonizing question, "Were they all my sons?" and kills himself. His passion for possessions above persons causes him to destroy not merely other persons, those who work for him, and use what he has produced, but eventually his own boy, and finally himself.

But you say, this is the drama of Broadway! Is it? What did you do when the last Congress took six months to decide whether it would ship some of our surplus wheat getting old in Midwestern granaries to keep home prices up to famine-stricken India, while six million Indians, equal to the population of our four Rocky Mountain States, died of starvation? What did you do in the campus fund drive for students in Europe and the East who died of T.B., exposure, and malnutrition? I'll tell you what you did at our university, the largest church-related university between Chicago and the West Coast, 37 cents per student—thirty-seven thin pennies. Our problem is not theoretical or profound, but practical, simple, and personal. And God confronts us and waits for our answer.

Small wonder we have a problem of vocation, since we have transformed the means of making a living into the end of making a life, since we have transformed the goods of nature and their possession into a shoddy substitute for the good life. Instead of producing goods as a means to becoming more fully a man, he now turns his vocation as man into becoming more fully a producer of goods.

Turn now to the order of society created between man and man. (I am using man in the generic sense to embrace woman as well—as he has al-

ways done!) Here the ordering principle determining the order of community and marriage is *put position above perfection!*

This principle, born of the extension of man's concern for security into its spiritualized counterpart, the concern for status and significance, is the paramount ordering principle between persons in our time. It creates division out of the distinctions natural to life and community, and propagates prejudice and priorities out of the positions we occupy. It is evident in the Phariseeism of our moralizing about the relative worth of our position and in the authoritarianism of our rationalization about the relative worth of man and woman in the position of marriage.

It is an easy step to turn our position in society into an occasion for priority and privilege; to pit one position against another and thereby run a rift clean through every human situation. We thereby create our double standards of saint and sinner, master and slave, clergy and layman with the suppressed presumption that one, being better than another, is the master of the other. It feeds the temptation to turn our position into power or pride. One could trace this tendency through the whole of our communal relations, but I chose to say only a special word about the special form of community, the human family.

Nowhere is the tragedy of this principle more apparent than in contemporary family life in America, where the problem of perfecting man and woman in marriage is intensified and jeopardized by either the persistence of a double standard of relative positions of man and woman in our society, or what may be worse, the denial that their positions do differ, thereby treating both men and women as the same. In the former, old-fashioned sense the man dominated the woman, as master-slave, thereby exploiting her and reducing her to the level of a servant or at best a property. That day, in this country is fast passing, and thank God for that! But in its place is the persistence of the principle of position above perfection, but this time they fail to appreciate

the difference between men and women, their nature and position in complement to the other, and thereby they frustrate each other permanently. In this respect, the American college has a great burden to bear in fostering an education which treats men and women as similar, enhancing their similarity, and minimizing their difference, and thereby laying the groundwork for permanent frustration in marriage. Marriage is perfected through the complement of man and woman and not the conformity of woman to man. If the conformity persists and girls' hair is cut any shorter on a jeans-studded campus, it will be virtually impossible to distinguish boys from girls. The import of this principle and fact on the emotional, physical, and spiritual relationships between men and women prior to and during marriage is another talk in itself, and one of the most pervasive problems of our time.

A word now about the final order of man and society, and societies to each other. Born of the concern for order and harmony between men of differing positions and functions, it underlies the problem and process of government and world order. Here the ordering principle for contemporary society is *put power above principle*.

This principle is always in vogue during times when cultures are threatened with destruction from force from without and moral decadence from within. In our time it is reflected in the typical tension between pacifism and militarism as alternate means for effecting local and world community, and isolationism and internationalism as ends toward which to move. Yet closer inquiry will disclose they all tend to reflect fidelity to this principle. Granted there are many shades of pacifism, militarism, isolationism, and internationalism, I refer here to typical types familiar to the Methodist Student Movement.

The pacifism of nonviolent resistance together with the militarism of the so-called violent resistance both subscribe to the ordering principle which puts power above principle. The fact that the pacifist calls his power spiritual makes it no less power.

Indeed, I happen to think spiritual power is more violent than physical or military power ever thought of being. Similarly the isolationist and internationalist put a priority on power, but differ respecting where it should be concentrated or located. The isolationist stands for the intensive value of localized power, with its virtue of solidarity and self-sufficiency; whereas the internationalist stands for the extensive value of shared power with its virtue of universality and broader base. Actually in all four power is made into a principle. Without further delineation, power as a principle becomes morally neutral, whether spiritual or physical. Power is powerless to prescribe either purpose or principle to life or to the problem of its responsible use. Power as priority over principle is a perversion and inversion of God's will and man's nature and destiny.

How, then, do these orders of society get transformed?

III. Our Conversion: The Order That Transforms All Orders—

The logic of this transformation is really simple. It is a real conversion of the ordering principles of our present orders of society. They must be converted *from* their present human ordering, and *toward* the single-minded loving obedience to the Living God and the creation of his community among men.

The sanity of such conversion is illustrated in a simple incident I still remember from college. (One of the few things, I shudder to confess!) I was walking out to the insane asylum in Salem, Oregon (I was doing research there at the time, I hasten to add!) and saw a little girl about three, trying to fold her doll blanket in a strong March wind. She would throw it out and up and it would blow back into her face and frequently trip her. She was in tears by the time I reached her.

"Honey," I said, "just turn around, that's it, clear around and try it."

I cannot forget her look of distrust at anything so simple, but I said, "You don't have to believe me, just try it!"

She did, and you know the answer,

the work of the wind which she was fighting became her ally. It worked for her.

This is the simple, significant solution the Christian brings to the problems of culture. It calls for a simple "right-about-face," a complete turn around, a real conversion of our principles for ordering society. It, too, has three movements grounded in God and guiding men.

The first is the order *of* God, which is the creativity of love. It reverses our order of economy and vocation and turns it into the principle, "Put possessions in the service of persons" and make both to glorify God. It provides a view of life as *sacramental*.

The second is the order *from* God, which is the command and concern of love. It reverses our ordering principle of community and marriage and turns it into the principle, "Put position in the service of perfection" and make both to serve persons. It provides a view of life as *service*.

Finally, there is the order *in* God, which is the communion of love. It reverses our ordering principle of government and world order and turns it into, "Put power in the service of principle"—the principle that turns faith into fellowship, our service into a sacred calling, and our calling into a sacrament of community. It provides a view that is sacred.

We end, as we began, with a picture, two pronouns, and a prophecy.

I see the picture of the little girl sobbing and alone. Her candle is out, her tears a token of her lonely struggle. She speaks in her silence for those who through neglect, misfortune, or sin, find that God is *gone*. *This is our challenge*.

I hear two pronouns spoken, pronouns intensively, and ultimately personal and inclusive—*thou, we*. *Thou art able. We are thine. This is our clue*.

And finally, a prophecy. It is the last thing I heard my wife say to our little girl as we dashed out the door of our home for Grandma's and Christmas. "*Clean your hands. Get your brother, and hurry. We've still got time to make it.*" This is our commitment.

We have the time. Whether we have the will depends on us.

Church and People

WHEN one of the most prodigious best sellers of all time, Sheldon's *In His Steps*, was written as the period of the so-called "social gospel" was just opening up, the speculation concerning Jesus and the present moment revolved around the question, "What would Jesus do?" In recent mood, the question has changed from what kind of activity Jesus would sponsor to, "What is man's response to the coming of Jesus?"

If Christ returned! That old, old question is asked again by **Harold Kampf** in his novel, *When He Shall Appear* (Little, Brown and Company, \$2.75). It is in the present temper. The force of the story comes from our own involvement in the answer to the question of what would be our response to his appearance.

It is a particularly pertinent question to thrust at the current theological speculators. When Janek Lazar was brought to trial in an English court, for "striking at the foundations of Christianity," it was, as always, the subtle theologians and the intense churchmen who were most eager to put him out of circulation. Janek was accused of posturing as Christ. He never actually said he was the Christ, but then, he was also ambiguous in saying he wasn't. If he had been a crackpot there would have been no trouble; but obviously he was quite sane and in control of himself. The only thing to do was to use the legal weapons of trial and eliminate the competition. So the Church came to the attack, and the defense of Janek was the effect of his own life and teaching upon the people of England.

They could understand him. The churchmen could not. He made a distinction between Christianity and a religion. He felt Christianity had become a religion and Jesus had meant it as a way of life. "... If you wish to pray to God or praise him, if you wish to ask forgiveness of past sins and help of the future you can do so in your own homes or in church, as you wish. Go to church, if you will—but do not expect that alone to make you a Christian. There is only one way you can become a Christian—and that is to *be* Christian, to be it every moment of your life and on every day of your life, whether it is a weekday or a Sunday. . . ."

Trite . . . but . . . The Church simply must note how far it can remove itself from the people. Is the response of ecclesiasticism always to be the cross for the Christian? When we try to *be* Christian, will the religion of Christianity always take offense?

It may be that we are so uneasy in

answering this question that the "Grand Inquisitor" scene from Dostoevski is so often referred to in current writing. And why reading this short novel, *When He Shall Appear*, will be good for most churchmen.

What are the moments that fire the imagination of persons? They are as many and varied as the patterns of fingerprints. These lasting, distinctive impressions decide the course of lives and the pattern of society when thrown against its trends. *Moments of Personal Discovery*, edited by **R. M. MacIver** for The Institute for Religious and Social Studies (Harper and Brothers, \$2) is a probing of their ground by a group of interesting and distinguished contributors for that slice of time during which a clearer sense of direction was started toward being a habit of their lives.

The result is fascinating. For one it was a southerner who, clasping the hand of a lovely little colored girl, had to ask himself what were the inhibitions which had closed so much of a rich life to him. For another it was a Vachel Lindsay poem, "Bryan, Bryan, Bryan, Bryan." Another cannot pinpoint his moment, but locates a mixture of persons, places and things.

From the attic corners of their memories these persons have located these moments. They are exciting. Strangely, even the quiet ones are exciting.

THE moments of personal discovery are crucial for the writer. If **Vardis Fisher** has done nothing else in *God or Caesar* (The Writing of Fiction for Beginners) (The Caxton Printers, Ltd., \$5) he has insisted that for artist to be artist he must explore himself. Both pampering his ego and outraging his self-esteem, in the temper of discontent, are essential, claims Fisher, to be a writer.

But the moments of personal discovery Fisher extolls are fundamentally different from most of those explored in the MacIver volume. Those moments were, for the most part, instances of integration. The individual found himself in the pattern. Fisher's artist must find disgust, doubt, and faith only in himself. He must spit out the dogmas of Christianity, which, he claims, are dissolving anyway. Now, at this point, there may be some sympathy with the protagonist of Kampf's novel, but the alternative is quite different.

The author of *When He Shall Appear* seems to believe in the essential goodness of man: if treated kindly, he has the capacity to respond with affection and kindness of his own. Fisher, extolling the

individual ego, gives little worth to others, quoting appreciatively the account of Albert Jay Nock with Ralph Adams Cram: "... it was Cram's thesis, which he accepted, that the vast majority of human beings do not behave like human beings for the simple reason that they are not. 'We have accepted them as psychically-human, dealt with them on that assumption, and expected a corresponding psychical reaction, when actually nothing of the sort is possible. They are merely the subhuman raw material out of which the occasional human being is produced.' . . . And so, for the first time really he came to like people-at-large, somewhat in the way he was fond of a dog."

I am not at all sure contempt of the individual, even if alleviated by a kind of patronizing good will in general, makes for the best nor the most enduring kind of writing. But it does make for interesting reading, as is true with this somewhat amazing volume of advice to the young writer. He at least will find a lot of stuff to quote! There are also many practical suggestions. I feel somewhat like I do when confronted with Dewey principles in education: I sharply disagree with basic assumptions, but some of the tactics are valid. I especially liked the final chapter on "Questions and Answers." If some college English department heads would read this chapter, maybe, just maybe, they would quit a lot of the silly things they do in the name of education and the hope of producing writers.

ONE of the best of modern writers, **Virginia Woolf**, had a formidable dread of the cold cloisters the university keeps, "To think of being battered down in the hold of those University Dons fairly makes my blood run cold."

But she was the kind of artist whose blood mostly ran cold, if her own record is witness. A *Writer's Diary* (Harcourt, Brace and Company, \$5). She was forever worried that her mental capacity would not keep up, or that her perceptions and sensitivity would leave her. But of course, an edited and expurgated diary, as her husband, Leonard Woolf, who edited the twenty-six volumes of handwritten diary, reminds us, gives a distorted and unconnected view of a life. Distortion or not, however, little else is as valuable in exploring the inner motivations and witness of an artist as her diary.

Virginia Woolf's writing was formal because she insisted the art of writing must be respected. Opposite to the sympathies of Fisher, she detested the egoistic and personally self-centered. Contrari-

ly, she was one of the most personal of modern writers. But it was a classic kind of personalism, so rigidly disciplined and tried that the forms perfectly fitted the material.

Frankly, I think such witness as this, just reading such a diary and thinking out some of the observations on the struggle of the literary artist with her material is better than any course on how to write; except if the course director simply guides the pupil to such material and then lets it speak for itself.

John Gould Fletcher remains, after his death, one of the more important twentieth-century American writers. Not only did he have the tools of the literary experimenter, but the faith by which to make his poetry live.

It is easy to become sentimental about a dearly loved and intimately cared for person. So Fletcher's wife for the last decade and a half of his life may be accused of letting her feelings have their way—but what should one do with a poet?

Fletcher was a proponent of the Imagists in poetry. Like so many of the bright young boys in the early part of this century, he left his own land for the exciting circles of Europe. But finally he came home. It is with the last home years that this warm story of a fine love and a great man deals. *Charlie May Simon, Johnswood* (E. P. Dutton and Company, Inc., \$3.50).

I found the very simplicity of *Johnswood* to be its most moving quality. The author seldom is tempted to tell just why her husband was a great poet, she simply witnesses to his greatness. She suffered a loss and so has the world, but in the structure of poetry is preserved that faith and perception which is more than fame.

Fletcher was at peace in Johnswood, the Arkansas home he and his wife built, but somehow alienated from life in this day. He simply could not cope with machines—one attempt of his wife to teach him how to drive the car was enough. He had a profound faith in God and the love of humanity that comes from a common condition. But final peace was not to be his, not in this life.

Probably there never will be peace for the creative writer. *Prize Stories, 1954*, selected by Paul Engle and Hansford Martin (Doubleday and Company, Inc., \$3.95) is not an unreliable indicator of what the story writers are feeling today. The obsession with forms and styles alone seems to have passed, as far as most of the young writers are concerned, but I am still puzzled by the formlessness of the meanings. The editors of this volume insist that all a short story should be is a "brief fictional narrative that achieves an aesthetic effect of emotional depth. . . ."

On the basis of that judgment, the collection in this volume is good and I quite agree with selection of "The Indian Feather" for top award. I guess it is this word "aesthetic" and the implications it has for a work of art that bother me.

The basic problem of art, or so it seems to me, is not one of aesthetics. It is one of meaning, or vocation. It is one of celebration of an event.

Perhaps we are past celebrating and are able only to worry about styles and forms; but, as I said, I am not sure this is now the case. It seems to me we have passed that period in our arts history, obsessed with styles and indifferent to purpose, and are breaking into another when the arts as celebration will again dominate, and we might be able to find great art appearing. In this selection, fine and interesting as it is on many counts, I find little to buttress my contention that it might be so.

GEORGE Bernard Shaw has been, in the minds of most critics, the giant of the stage in the past fifty or sixty years. Why? Because the art of drama and literature was for him only an aesthetic problem? Hardly; he invested his art with meanings and his art was his life.

More stuff and nonsense have been written about Shaw than any other literary person in our recent past. I will not add to the pile. But it is fun to turn from the near-great to this genius and a valuable aid has been given in *George Bernard Shaw: A Critical Survey*, edited by Louis Kronenberger (The World Publishing Company, \$6). This is a collection of essays published over a period of fifty years. They approach Shaw and his work from many points of view and while the very diverseness of the points of view is bewildering, so was that genius who for a long time yet is going to baffle those who like their summaries in tidy little packages.

—ROGER ORTMAYER

IN *The Kingdom of God* (Abingdon-Cokesbury, \$3.75), the professor of Hebrew and interpretation of the Old Testament at Union Theological Seminary, Richmond, Virginia, John Bright, treats the biblical concept of holy community, at once in history and above it, as the unifying theme of the Scriptures.

For this book Dr. Bright has received the Abingdon-Cokesbury Award of \$7,500. This means the committee making the award regarded the present volume as the one manuscript, of all those submitted, destined to "accomplish the greatest good for the Christian faith and Christian living among all people."

Since the identity of the other manuscripts has not been divulged, the judgment of the experts must be accepted on faith. While some may question their right to such confidence, I doubt the criticism will become serious so long as the award continues to go to books the calibre of *The Kingdom of God*.

The search in the present volume for the Bible's unity neither ignores nor minimizes its diversity. On this point the author's language lacks neither clarity nor candor: "In one sense the Bible exhibits more diversity than unity. . . . To level the Bible off, as it were, and to impose upon it an artificial unity, or equality of value, which ignores this amazing diversity would be to manufacture a strait jacket."

Nevertheless there exists a unifying idea which draws "its diverse parts together into a complete whole." That concept appears in the biblical doctrine of salvation. Always the biblical hope of redemption has its center and focus in the chosen people of God, both as an actual historical community and the nucleus of a fellowship transcending history. Bright joins C. H. Dodd in locating the unity of the Bible in the recognition "that the different parts have their origin in the life of a community conscious of a continuous history."

The successive chapters trace the adaptation of this controlling idea to the fortunes and misfortunes of the little nation of Israel. Originating as a Semitic clan, without home or government, it grows into a nation, acquiring in the process both a territorial home and an independent government. After the division of this nation, the little community can offer only token resistance to the military might of Assyria and Babylon. In the wake of physical capitulation to these giants Israel is reborn a religious community, though not without some interest in Palestine as its geographical center. The last phase of this development witnesses the fulfillment of the hope of Israel in the birth of the Christian Church. "This is a 'catholic' or universal community," as Dodd says, "transcending all national distinctions in its membership; and yet it is the same community that we have traced all through."

While not highly original in approach or point of view, this work deserves careful reading by scholars and laymen alike. General readers can rest assured Bright has not taken an "indefensible position" in the effort to carry them along. Technical students will appreciate the lucid style and nontechnical language. Here's a work in the field of biblical theology that's sure to awaken new enthusiasm for both theology and the Bible.

—EVERETT TILSON

THE CURRENT SCENE

WATCHING WASHINGTON

by Roger Burgess

The Bricker amendment is dead. And at this writing, it appears any hasty substitute designed to limit administrative powers on treaty making will meet the same end. This, despite nationwide furor, unusual senatorial support from the usual quarters, and the efforts of the "Vigilant Women for the Bricker Amendment" who descended in a body on the Capitol, buttonholding Senators and Congressmen in every corridor, committee room and office, and who backed up their campaign with six-column ads in the local papers.

Only one word applies to the entire debate—"confusion." And its application is probably the best argument against any of the proposals which reached the Senate floor. Simply (and there was nothing simple about it), the debate was between those interested in providing a much tighter congressional control over the power of the administration to act in making international treaties and those who contended that the Constitution as it now stands provides adequate control over any Presidential agreements which might have internal ramifications.

The confusion which surrounded the entire debate and the issues involved was dangerous. In its effort to find a compromise, the Senate considered several watered-down and modified versions of the Bricker proposal, all of which tended to ambiguity and cloudy meaning. This was the major reason many observers were relieved when the entire affair dissolved.

The Constitution is a highly important document. Changes and modifications in that document should be clear enough so both the legislators and the people back home know exactly what is going on when those changes are proposed. Confusion in the present could lead to combustion in the future over interpretations of the intent of a Congress which amended the Constitution years back.

Senator Joseph McCarthy proved last month he does know the trick of giving a little here to get a lot more there. Generally the McCarthy strategy has been this: Make a lot of claims about what you are going to do. Bull into an issue or an investigation with headlines flying. Then, when things don't appear to be quite as they were touted to be, throw up the biggest smoke screen you can find. Never, never admit you might have been wrong in the first place.

But last month, for almost the first time, McCarthy gave, on a fairly important issue. Agreeing to "substantial rule changes" limiting his procedural powers as chairman of his Senate Investigating Subcommittee, the Wisconsin Senator wooed back the three Democrats who walked out last July. Then a few days later McCarthy got, as the Senate voted 85-1 to add \$14,000 to his committee's \$200,000 budget and to approve the total for next year.

Mr. McCarthy had made a good investment. In the face of obvious overlapping and obvious failure to deliver on promises to turn up both communists and espionage (all pointed out on the Senate floor) the appropriation cleared with only one opposition vote, that of Senator Fulbright of Arkansas.

As he had promised, McCarthy effectively turned the debate so any opposition to his committee appropriation would seem an opposition to the exposure and jailing of communists. He further declined any limitation of the jurisdiction of his committee, even if it did overlap into an investigation of something which had just been investigated by another investigating committee. And so on.

The pattern of segregation was dealt another well-deserved blow as Defense Secretary Wilson ordered the Army, Navy and Air Force to integrate all military post schools by September, 1955. The order was unequivocal, clear, forceful and unmistakable. Said The Washington Post, "It sets a salutary example to the rest of the country."

THEOLOGY! What's That?

EDITORIAL

NEAR-GRAD: Look, I'm just about through, soon to graduate, and what has been the use?

PROFESSOR: The use?

N-G: Four years I've been going to this college, and why?

PROFESSOR: You haven't figured that out yet?

N-G: No. I've taken history and physics and biology and English. I even took a flier in something called "Heritages of Western Civilization." I guess it adds up to not much of anything.

PROFESSOR: A slice of this and a slice of that and not even a Dutch sandwich to show for it.

N-G: Quite!

PROFESSOR: Kinda pitiful, isn't it?

N-G: To think, I had to spend four years finding out it was not worth the trouble.

PROFESSOR: Maybe you are just getting emotional about leaving this place.

N-G: Possibly . . . but I think it's mostly I can't figure out why I bothered to stick around. To be trite: all kinds of pieces and no picture. Or . . . all the ingredients and no cake can't even make a casserole.

PROFESSOR: Let's take a good look at this problem. You bit off a bit of history and tried a chunk of physics. But between the two there was no connection?

N-G: Each was somewhat interesting while studying it. But that's all.

PROFESSOR: Did the college presume too much in hoping you would make the connection?

N-G: I do not think the college even thought about the connection. They are traditionally supposed to supply the chunks and that is that.

PROFESSOR: Guess we are more thoughtless than I imagined.

N-G: You're not thoughtless. It is just that each professor seems to be thinking in his own cubicle, and in addition is quite jealous of his private thinking. He wants no one else not in his corner to intrude. Nor would he presume to venture away.

PROFESSOR: That situation has been bothering many of us for quite a time. That is why we are more and more trying to work out a curriculum which has a sense of wholeness.

N-G: What will give it unity?

PROFESSOR: Now there is the vital question. We disagree, or are unable to believe there is a wholeness, cannot find unity. My own proposition is that it must be in theology.

N-G: Theology! What's that?

PROFESSOR: Something that used to be saved for preachers. I think it's about time to get it into the liberal arts courses and, albeit heretical, the sciences.

N-G: What used to be saved for preachers?

PROFESSOR: Theology . . . the study of the nature and the wonderful ways of God.

N-G: Are you serious?

PROFESSOR: Entirely.

N-G: You propose that in physics we study the "wonderful ways of God"?

PROFESSOR: What else is there to study in physics?

N-G: The facts of our universe.

PROFESSOR: That's just what I mean—the marvels of the Creator.

N-G: Better keep that kind of stuff for the preachers.

PROFESSOR: But you were complaining that all this education you have subjected yourself to has not made sense. What is there that

can explain its wholeness but religion?

N-G: I'll think about that. Guess it was that tripe about "wonderful ways" that threw me.

PROFESSOR: That is religion.

N-G: Perhaps the language should be a little more sophisticated.

PROFESSOR: I imagine so. But the point is, it is the ways of God as creator that make sense in history, in sociology, in the arts, in the natural sciences.

N-G: Back to the Middle Ages and the dictatorship of the theologians?

PROFESSOR: No. What I desire is quite different. I feel that the theologians should never tell what is to be discovered or investigated. They are not prescient nor are they gods. It is only that in their study they can find meaning for facts. The meaning of life is the unity of education.

N-G: Where can I study this theology?

PROFESSOR: Ah. . .

N-G: Where's that?

PROFESSOR: Son, I'll make you a proposition. Tomorrow let's start reading Jeremiah along with a good Bible commentary.

N-G: That is theology?

PROFESSOR: As I recall, Jeremiah makes a contribution to the understanding of God.

N-G: It is hard to see how Jeremiah will make sense out of what I've studied in this institution, but I'll take a fling at it.

PROFESSOR: Reality seems to wait upon chance . . . but, O.K., let's take a fling.